

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1930

WITH THE GOVERNMENT REVIEW THEREON.



BANGALORE

PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1934

P R E F A C E.

In the preface to the last volume of the Annual Report published by this department, some of the special features which I hoped to introduce into the new series were mentioned. This volume is the second of the new series. In addition to the usual notes on epigraphs, manuscripts, coins, ancient sites and monuments, detailed studies of some of the latter are published. But in the case of large monuments, like those of Halebid, the volume of the notes is so heavy that only some extracts have been printed. Full and detailed studies of these great works of art will be published in the special monographs on architecture in Mysore for which materials are now being collected.

It is regretted that it has not been possible to issue a second instalment of the report on the Chandravalli excavations along with this volume. Since the finds yielded by the excavations are very numerous, and the resources of the office limited, the study of the antiquities collected therein could not be completed.

A word of explanation is necessary about the delay in the publication of this report. Owing to the general economic depression and all-round retrenchment, the question of publishing a very short and mainly administrative report was raised and considered. But ultimately, Government were pleased to permit the continuation of the new series in its present form. This report was sent to the press as soon as a sufficient printing grant was available to the department. For the past delay, it is proposed to make up by publishing the reports, which are in arrears, in rapid succession.

I may be permitted to express my sincere thanks to the authorities of the Mysore Government Press, Bangalore, for their co-operation in bringing out these reports in an improved and attractive form and for undertaking to print them expeditiously, and to the Indian Photo Engraving Company, Calcutta, for making a large number of blocks for us. I am specially indebted to the Assistants and other members of the staff of the Archæological Office for their ungrudging help.

My thanks are also due to the scholars and journals who have expressed their opinions on the previous report in highly appreciative terms and given numerous suggestions for future work.

M. H. KRISHNA,
*Director of Archæological
Researches in Mysore*

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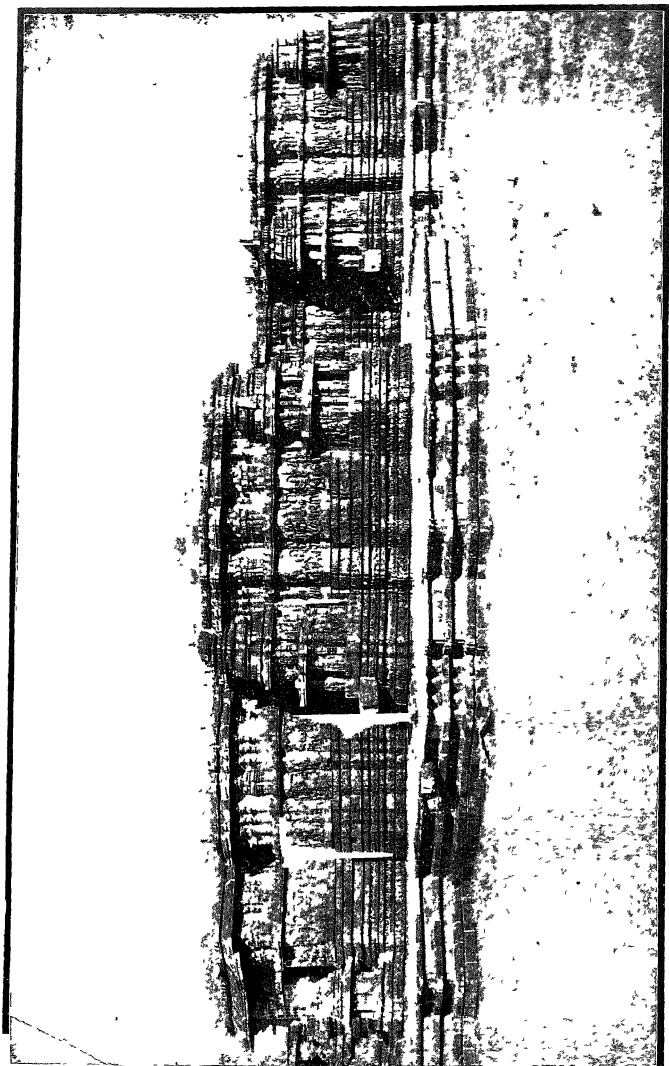
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HOYSALESVARA TEMPLE, HALEBID—VIEW FROM NORTH-WEST (p 34)

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1930.

PART I—ADMINISTRATIVE.

Staff Dr M H. Krishna, M.A., D LIT. (Lond.), continued to be part-time Director of Archæology in addition to his own duties as the Professor of History at the Maharaja's College, Mysore. There was no important change in the staff

Tours. The Director toured in parts of the Kolar, Bangalore, Mysore, Chitaldrug, Shimoga and Hassan Districts in connection with the conservation and study of ancient monuments and also for collecting archæological data and for noting sites suitable for excavation The Assistant to the Director toured in parts of the Tumkur, Shimoga and Mysore Districts and collected many interesting inscriptions The part-time Travelling Pandit also collected a few inscriptions and some copper-plate records in the Tumkur and Hassan Districts The Architectural Assistant surveyed several new monuments in the districts of Hassan and Kadur

Monuments. The number of monuments newly surveyed during the year was about 15 including a fine star-shaped three-celled Hoysala temple at Ane-Kannambadi in the Hassan District. The ancient sites and monuments at Siddapur in the Molakalmuru Taluk, and those at Halebid in the Belur Taluk and the temples at Arsikere were studied in detail

Epigraphy The total number of inscriptions collected during the year was more than 100 and included some important stone and copper plate records of the early Western Gangas One of these throws interesting light on the relations of the Gangas with the Pallava Empire, another is the useful stone inscription tracing the succession of Ganga rulers, and a third gives valuable information on early Ganga history

Manuscripts. The manuscript of the Hyder-nâma was examined and a detailed note prepared on it, in comparison with Wilks' History of Mysore

During the year, the Index to the Annual Reports of this department for the years 1906-1922 was printed and made ready for publication. The Annual Report for the year 1928-29 was prepared and sent to the press.

Publications

Of the special schemes carried on by the department during the year, the work of excavating the ancient site of Chandravalli near Chitalding was continued, and more than a thousand interesting antiquities were collected and brought to

Excavation

Mysore for study. Trial excavations, conducted near the Asôkan inscriptions at Siddapur in the Molakalmuru Taluk, disclosed the existence on that site of four inhabited layers ranging back from the Châlukyan times through the Mauryan and prehistoric periods to the microlithic age, dating back, perhaps, to about the fourth or fifth millennium B.C. Further excavation in this field promises to be of great value. Trial diggings at Kittur in the Heggaddevankote Taluk of the Mysore District revealed the fact that buried in the fields near the village there are ruined brick structures which are probably the remains of Kitipura, the capital of the ancient kingdom of Punnâd.

The preparation of a monograph on Châlukyan Architecture in Mysore made steady progress, many valuable drawings and ground plans being prepared and detailed descriptive notes being taken.

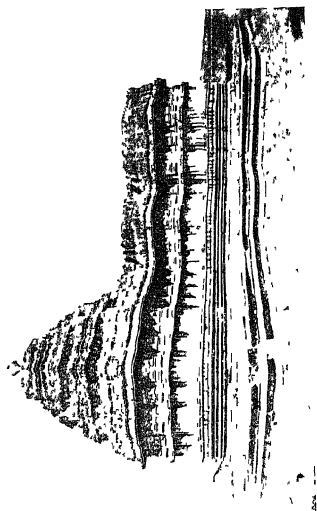
The University arranged to house this department in the western part of the Jubilee Hall, the eastern part being given away to the Oriental Library. The Museum was transferred to the large room in the western wing and rearranged.

During the year, Government Orders were received arranging for the co-operation of the Director of Archaeology and the Consulting Architect to the Government of Mysore in the work of conserving the ancient monuments in the State. The

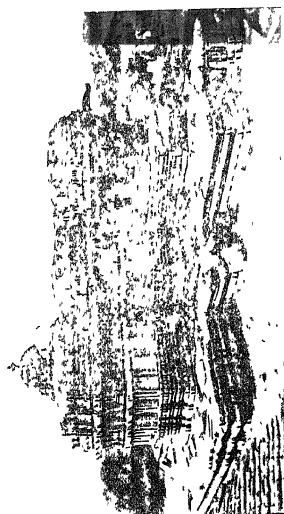
Conservation

respective duties of the two officers were defined.

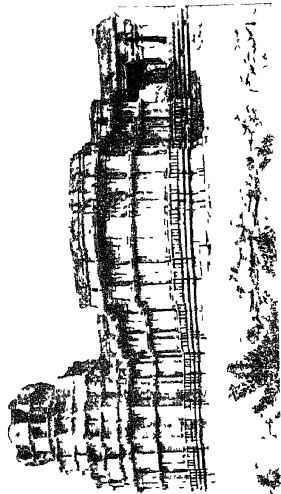
Notes were submitted separately from time to time about repairs to a number of monuments.



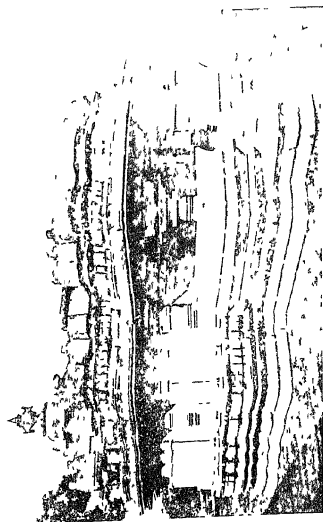
2 LAKSHMINARAYANA TEMPLE, ADAGUR—
VIEW FROM SOUTH-WEST (p 4)



1 LAKSHMINARAYANA TEMPLE ADAGUR—
VIEW FROM SOUTH-EAST (p 4)



4 NARAYANA TEMPLE, ANE-KANNAMBADI—SOUTH VIEW (p 3)



3 JANARDANA TEMPLE, ANEKKURA—VIEW FROM SOUTH-EAST (p 5)

PART II—STUDY OF MONUMENTS AND ANCIENT SITES.

ÂNE KANNAMBÂDI.

This village is about 15 miles south of Holê Narasîpur Town. Tradition says that in the ages gone by an elephant roamed about in the forest nearby in search of water and found it here in a pond called *ânegundi* near the village, which is still pointed out as the place where it quenched its thirst. The Sîi Nârâyana temple situated in the village is a very good example of the early Hoysala style and may be roughly ascribed to the first quarter of the 12th century in the absence of more definite data to decide its date (Plate II, 4). It was reported that a copper plate grant was found in the village about 12 years ago and was taken away by one Narasimha of Galigekere. Perhaps, that would have thrown some light on the age of the temple. The temple faces east and consists of three *garbhagrihas*, one *navaranga*, one porch, and a *sukhanâsi* between the *navaranga* and the main cell. (See Plan on Plate IV.) The peculiarity of this structure is that the main cell has a star-shaped plan of sixteen points as in the case of the temples at Arsîkere and Bêlûr, while the other two cells are of the usual rectangular shape. The design of the temple is simple, there being no carvings on its outer surfaces as in the temples of Bêlur and Arsîkere. A later brick gôpura, ugly and now in ruins, mars its beauty to a considerable extent.

The pillars of the *navaranga* are circular in shape and well carved. Those of the porch are fluted and nicely polished. The ceilings of the *navaranga* are of two types: the central ceiling and those at the four corners are deep with elaborate patterns, while the remaining four are flat with rosettes. The ceilings of the *garbhagrihas* and *sukhanâsi* are also flat and adorned with flowers. The ceiling of the porch, however, consists of a plain slab of stone.

The main image is that of Kêśava, five feet high, standing on a Garuda pedestal of about two feet in height. The figure holds in its four hands clockwise¹ padma, sankha, chakra and gadâ.

The northern cell enshrines a seated figure of Narasimha holding chakra, padma, gadâ and sankha, with the goddess Lakshmî sitting on his left lap. The south cell contains an image of Vênugôpâla which is in every way similar to the image found in Belavadi, Chikmagalur Taluk (Plate III, 3). Images of Nammâlvar and

1 Throughout these notes, whenever the symbols held in the hands of an image are described, they are mentioned in a regular order, commencing with the front right hand and running clockwise.

Râmânujâchârya are kept in the sukhanâsi and those of Mahîshâsuramardîni and Vighnêśvara in the navaranga. All these images are fortunately intact and in a good state of preservation.

A new inscription stone was discovered in front of the village gate. It contains only a few lines which are quite illegible.

ADAGÛR.

This village is about four miles to the east of Halêbîd. Its original name was Vudugûru and it was once very flourishing.

The Lakshminârâyana Temple in the village is a trikûtâchala in the Hoysala style (Plate II, 1 and 2). It consists of three *garbhagrîhas*, one navaranga and one porch with a sukhanâsi between the navaranga and the main cell. The temple stands on a platform, four feet high, which follows the contour of the plan of the temple. From an inscription found in the temple (*Vide* Ep. Carn. Bêlur Suppl. 376), it can be presumed that this temple must have been erected in the 11th century A.D.

The ceilings in the temple are well carved and the stone tower over the main cell is well preserved and surmounted with a stone finial. The outer surface of the wall is not carved with images, nor are there any elaborate carvings in the interior either. The navaranga has polished pillars and two niches, the one on the right containing an image of Nammâlvar and that on the left a few loose Nâga stones.

In the main cell, there is a seated image of Lakshminârâyana, about five feet high, over a pedestal of about two feet. Goddess Lakshmi is sitting on his left lap. The attributes of the image are śankha, padma, gadâ and chakra. The front left hand goes round the waist of his consort.

The south cell contains an image of Vênugôpâla (Plate III, 2) about four feet high, standing on a pedestal, about one and half feet high. This image is a little too slender in proportion and not so much overworked with ornaments as in the case of the image at Ânê Kannambâdi. It cannot be asserted that it is of Hoysala workmanship.

The north cell contains a beautiful and well proportioned image of Sarasvatî, (Plate III, 1) a figure of about four feet high, sitting on a swan pedestal of about one and half feet, holding rosary, ankuśa, pâśa and pustaka.

The surroundings of the temple are kept in a filthy condition. The stones of the basement are loose and falling down.



1. SARASVATI, LAKSHMINARAYANA TEMPLE,
ADAGUR (p 4)



2. VENUGOPALA, LAKSHMINARAYANA TEMPLE,
ADAGUR (p 4)



3. VENUGOPALA, NARAYANA TEMPLE,
ANE-KANNAMBADI (p 3)



4. LADY DRUMMING, CHAMUNDESVARI
TEMPLE, UNDIGANAL (p 7)

DINDAGÛR

This is a village about seven miles to the north of Channarayapatna Town.

History.

The village is also called Mallikârunapura in the inscriptions. A copper plate grant dated 1209 A D mentions that Pandita Dandinâtha, one of the ministers of Vîra Ballâla Dêva, begged the king for the grant of this village and converted it into an agrahâra calling it Mallikârunapura and apparently built also the two temples that are in the village, *viz*, Kêśava and Mallêśvara. An inscription dated 1232 A D is found inside the Kêśava temple.

The Kêśava temple is simple. It consists of a *garbhagriha*, a *sukanâsi*, a *navaranga* and a *mukhamantapa* and has a low stone *gôpura*. The wall surface is plain, so are also the panels above the Chajja and on the axial lines of the tower.

Kesava Temple.

The ceilings are all well carved the central one being domelike.

The Kêśava image, about six feet high, stands on a pedestal, one and half feet high, and holds padma, śankha, chakra and gadâ. The lintel over the navaranga doorway has Vênugôpâla on it, while Gajalakshmi is carved above the garbhagriha doorway.

Images, etc.

The temple is in a dilapidated condition, one of the ceiling slabs having fallen showing the gap above. The outer *prâkâra* has disappeared and only the front entrance gate is standing. The temple is endowed with some Inam lands which are auctioned every year, and it is stated that there is also some amount at the credit of the temple in the taluk treasury. It appears an estimate for Rs. 1,300 has been prepared by the Public Works Department for constructing a compound wall round the monument.

The Mallêśvara temple is similar in plan and elevation to the above temple. One of the ceilings has been renewed to admit light inside.

Mallesvara.

The ceilings in this temple are all well-carved. The temple seems to have undergone repairs some time ago. Vegetation is already growing again on the temple. An inscription on one of the back panels of the temple dated 1651 A D speaks of the construction of some mantapa by one Doddayya.

ÂNEKERE.

This village is about three miles to the west of Channarayapatna. Its original name in Kannada was Ânegala-kere and it is also called

Janardana Temple.

Kêśavapura in the inscription. In the heart of the village, there is a beautiful temple in the Hoysala style dedicated to Channakêśava (Plate II, 3). The temple faces east and consists of a *garbhagriha*,

a *sukhanāsi*, a *navaranga* and a porch standing in the centre of a courtyard surrounded by a covered verandah. A cell is attached at the centre of each of the northern and southern verandahs, both of which are empty now. At the centre of the eastern verandah is the porch giving entrance to the courtyard.

The temple belongs to the early Hoysala style and its date goes prior to 1191 A.D. as it is mentioned in a copper plate inscription of that date found in the village. An inscription found on the right side wall of the entrance gateway seems to state that the enclosure walls of the temple having fallen, one Byrappa Nāyaka got them rebuilt in the year Śubhakṛitu. This rebuilding might have been a century or two later. The temple on the whole is well-conceived, and the workmanship simple but bold and elegant.

The entrance porch has a stone bench on either side and so also the porch attached to the temple. Figures of Gaṇalakṣmī are carved on the lintels of the *garbhagṛha* and the *navaranga*, while the *sukhanāsi* lintel is left uncarved.

The pillars in the *navaranga* are of the usual shape, but those in the verandah are plain and round. All the ceilings are richly carved, each one differing from the other in design and execution. The central ceiling is the most ornamental one and has a pendant carved in the shape of a huge conch hanging down several feet from the top.

The image of Kēśava, called Janārdana by the people, is about six feet high standing on a pedestal about one and half feet high. The attributes are padma, śankha, chakra and gadā. The original image having been mutilated by some enemies during troublous times, the present one was installed some time ago. Even this is broken and it is learnt that an order for another image has been placed with Mr Śilpa Siddhānti Siddhalinga Svāmī, sculptor of Mysore.*

The tower over the *sanctum* is also of stone and in a good state of preservation. The dedicatory slab in front of the *gōpura* is left uncarved.

The present condition of the temple is very deplorable, much of the surrounding verandah has fallen and the rest is in the course of tumbling down. All the stones are, however, lying on the spot and it may not be very costly to rebuild the verandah.

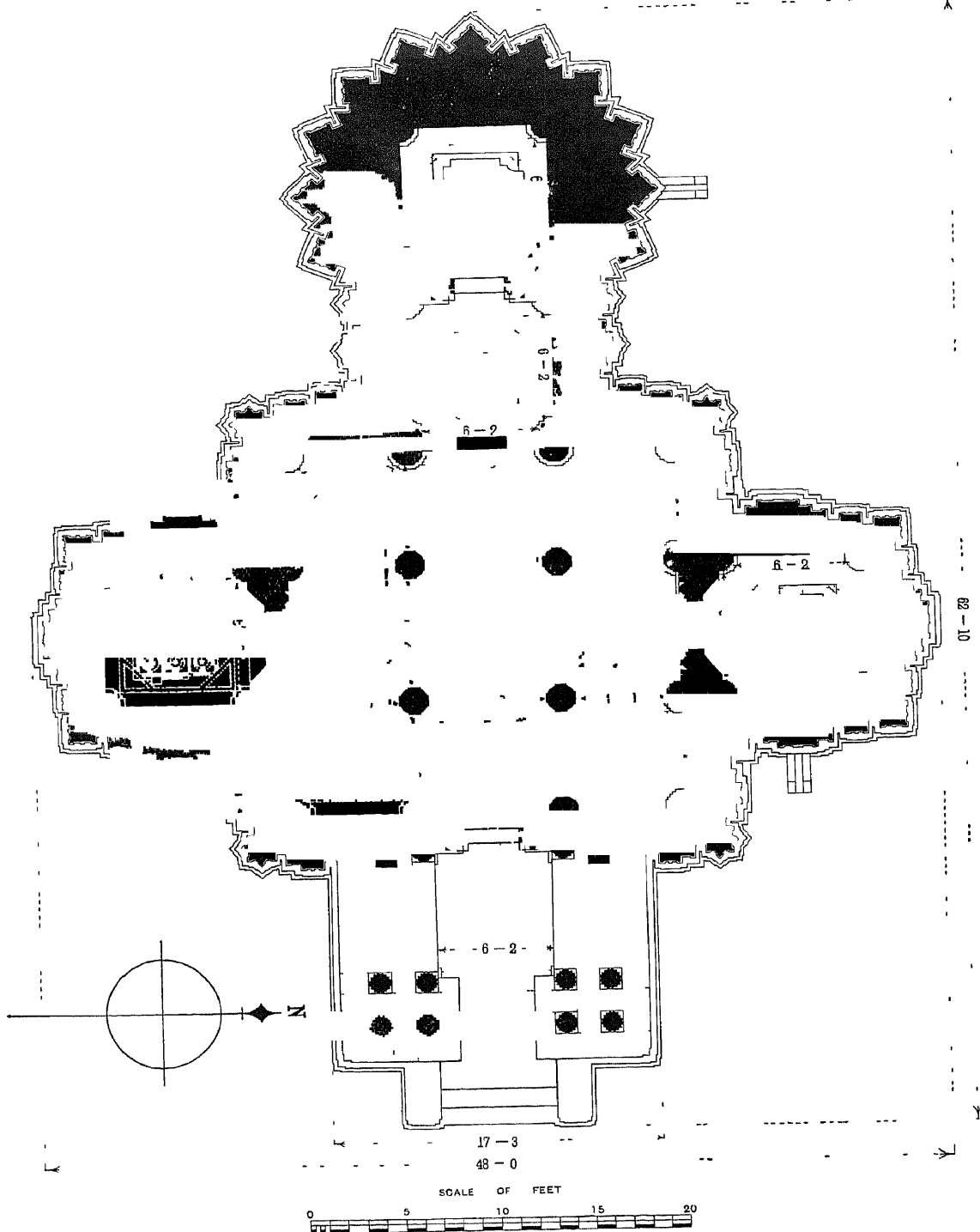
It is reported that the temple enjoys no Inam at present, all the Inam having been resumed at the time of the Inam Commission.

UNDIGANĀL

This is a village far in the interior of the Aisikere Taluk situated in the midst of hills and scrub jungle not easy to reach even by the ordinary conveyance. The name of the village is mentioned as *Undigeṇa Hal* in the inscriptions.

* It is learnt that the new image has since been installed in the temple.

PLAN OF NARAYANASWAMI TEMPLE AT ANE-KANNAMBADI



The temple here is an unimportant structure at present, though there are traces here and there of its ancient grandeur, with evidence of subsequent influences. The temple which faces east is *trikūtāchala* in plan consisting of three *garbhagrihas*, one *sukhanāsi*, a *navaranga* and a *mukhamantapa*. The *navaranga* is an enlarged hall consisting of 25 *ankanas* instead of the usual nine. The *mukhamantapa* is also wide and deep and has six *ankanas*.

There is an image of Śiva in the cell opposite to the entrance, an image of Kêśava in the north cell and a figure of Mahishâsuramardini or Châmundêśvarî in the south cell. The temple is called Châmundêśvarî temple though the main image appears to be Īśvara as stated above. The reason for this seems to be that the Châmundâ shrine must have been the most ancient portion of the temple and the rest of the structure must have been added later on.

An inscription stone standing to the left of the temple states that one Munijetti built this temple during the reign of Vishnu Vardhana Hoysana Dêva at Bankâpur. Another inscription, fixed to the right of the temple which is dated 1276 A. D. refers to some endowment to the temple and calls the deity "Nunbajâ Devi."

The four central pillars of the *navaranga* are well carved Hoysala pillars, while the rest are ordinary Dravidian ones with square mouldings and octagonal shafts. The ceilings are all of flat simple squares crossing one another, with a flower in the centre.

An image of Ganêśa, another of Bhairava, two bulls and a small Saptamâtrikâ group are kept in the *navaranga*. Another image of Ganêśa is kept in a niche.

Against the wall of the *navaranga* to the right of the Châmundêśvarî shrine, a beautiful image of a *madanikâ* figure (bracket figure) is kept (plate III—4). This is a female figure, in a dancing posture, beating a drum. The carving is as good as in the

Images

bracket figures of Bêlûr and Halêbid.

The gôpura over the main cell is of brick and mortar and positively ugly.

To the south of the temple just behind the Châmundêśvarî shrine, a high swing frame or *Uyyâlekambha* stands and in front of it there is a small *mantapa* of three *ankanas* with beautifully carved stone pillars in the Hoysala style. This latter has now been converted into the living quarters of the Archaka.

In the cell behind this *mantapa* is a female figure on a low pedestal, standing on the back of a peacock, with six hands, holding the attributes of Brahma, Vishnu and Śiva, *viz*, from the left—rosary, trident, discus, conch, drum and water-pot. This is perhaps an aspect of Śakti.

Two figures of Jetties (wrestlers) are carved on either side of the Śakti shrine and two on the side pillars.

Two new inscriptions were found, one on a pillar in front of the Châmundêśvarî temple, and the other on a Mâstikal standing beside it.

KOLAR DISTRICT

ALAMBGIRI

Alambgiri is a village in the Chintamani Taluk. It has an old stone gate-way leading in from the east and a temple of Tirumalanâtha Svâmi, evidently of the late Vijayanagar days.

The latter's mahâdvâra tower is about 65' high and is of brick and mortar with plenty of stucco figures, now out of repair. The doorway is about 12' high and $1\frac{1}{2}$ ' wide. On the inner side of the doorway are two granite figures in high relief. On the right side is a dancing woman, perhaps Mōhini, standing at ease and hanging from creepers, with a monkey and parrot at the bottom, on the left is a huntress, also Mōhini perhaps, about 4' high, from whose foot a man, (may be Dakshinâ-mûrti) is removing a thorn. This mahâdvâra is a later structure built to support a larger one of earlier days, which has also a Gaja-Lakshmî on the lintel. There are two finely carved tall pillars, 15' high, with interesting figures among which may be mentioned anthropoid Gandabhêrunda, dancing Krishna, Chandra, Hanumân, Sarabha, Narasimha, Hiranyakašipu and Lakshmî Narasimha.

To the right of the doorway, on the inside, is the kalyânamantapa which has five pairs of ornamental pillars, 12' high, the others being plain. It appears to have been built in two instalments, the portion with the raised dais being earlier.

The garbhagriha, which is small, contains a stone image of Venkatêśa, $2\frac{1}{2}$ ' high, accompanied by Śrî and Bhû. There are also metallic images of these deities serving as *utsavamûrtis*.

The Sukhanâsi (6' × 7') is also very plain, its doorway being about 5' × $2\frac{1}{2}$ '. The navaranga (20' × 20') is supported by ornamental square pillars of the Vijayanagar type with sculptures on each face. These pillars are only 6' high. The whole structure is of granite. The larger and later navaranga is about 10' high, with pillars of the Dravidian type. In front of it is a mukhamantapa having 15 pillars and pilasters, with the names of its builders carved on the floor.

The temple has a copper plate grant of five plates with the signature in Kannada, 'Śrî Venkatêśa.' On the whole, the building has no extraordinarily interesting features.

Murugamale. Murugamale is a hill about 600 feet high and nearly seven miles to the north of Chintamani. The old Hindu fortress on the hill, which is of the early 18th century, is now in ruins.

The small Śiva temple on a low hill adjoining the town is a post-Moslem structure of no great importance. It is built on a rock and has, around it, a high compound wall enclosing an area of about 120' × 100'. Behind the temple is a tank which is the chief source of water supply to the town.

On the hill there is a small Venkataāmanasvāmī temple belonging to the Pālegar days. The temple of Chandīmaulīśa has a garbhagriha (7'×7' and 6½' high) without any ornamentation, containing a small Linga (8' in height) and the utsavamūrtis of Śiva, Pārvati and Gaṇapati. The sukhānāsī (6'×6'), which is also very plain, contains a small Basava and an image of Chandikēśvara. Flanking the sukhānāsī are two chambers (7'×6'), the one on the right containing Gaṇapati and that on the left, Pārvati holding lotuses. The latter, which is about 3' high, is the best figure in the temple. The navaranga (25'×25') has four plain pillars and contains a well ornamented Nandi, about 2' high and 3' long.

On the left side of the hill, near the foot, there is a large cave called in Telugu 'Ēḍūrlagavi'. According to local tradition, the people of seven villages used to take refuge in it when hostile armies approached.

Moslem Dargas Fakīr Shāh Wāli Darga is a buck structure, about 40'×20,' with a number of small minarets. It has two chambers, the one on the east containing two tombs and having a low dome about 15' in diameter. One of the tombs is of Fakīr Shāh himself and the other, of his wife. The back chamber of this darga has the tombs of Fakīr Shāh's children. The Shah is said to have had a friend, Khākī Shāh Wāli, whose Darga, situated at Nimbkāmahalli, about 3 miles further to the east, is said to be a large and important structure with a tank, etc., built by Hyder and Tippu.

The Ruined Town. On the west side of the hill, at its foot, is a ruined town with a fortress and fortgate called 'Purānīpēt' or 'Chalamakôte,' said by the Moslems to have been built about three hundred years ago by one Latif Sāhib who came from Bijapur. In this ruined town there is a temple of Vēnugōpāla, a plain structure intact and very similar to the Īśvara temple in the new town, but slightly larger. Its garbhagriha has a Vēnugōpāla image, 2½' high, of the Pālegar days, flanked by a goddess on each side. The old town was deserted after the great famine of the cyclic years Dhātu and Īśvara.

Two furlongs away is a group of new houses forming a Mutt called Muktagiri Matha founded by one Siddhalingasvāmī about thirty years ago, near the perennial spring called 'Chakra tirtha.' The latter originates in a cave and is led to a finely built little pond (6'×6') with a 'Basavanabhāvi' leading into it. The pond appears to have been an old Hindu structure. Below it is built another larger tank now in use. A broken slab containing the Saptamātrikā figures is kept in the cave.

Near the Mutt is a new temple containing an old blackstone Linga, about 2' high (on a pedestal 4' high), apparently of the Chōla times. It was removed here from the old town at the foot of the hill.

About two furlongs further on, is the Muktēśvara temple which is a small structure. To its north on a boulder is found a Kannada inscription of six lines, which belongs to the reign of Rājendra Chōla (See Ep. Carn. X, Chintamani, 153).

In the neighbouring sloping ground plenty of Pāṇdu-gudis are said to have existed in the past and potsherds are found strewn about even now. Up the slopes of the hill neoliths can be collected. A sample was obtained

Neoliths

HARALAKÔTE

SRINIVASPUR TALUK

About five miles to the east of Srinivaspur, is the ancient site of Haralakôte.

In the water courses on the way at a depth of 4' to 6' are seen plenty of potsherds sticking out of the earth. On the south side of the old

Old town site

town are large boulders arranged like a fort and the ground slopes northward. In the high ground, certain creeks are found through which appear bones and pottery. The pottery ware, however, is peculiar, some pieces being glazed red and black and some resembling the Chandravalli dolmen pottery. Those of the latter type are found 4 feet below the surface.

In the jungle are two Bāna inscriptions (Ep. Carn. X Srinivaspur 5 and 6) both more than half buried in red alluvial earth.

Bana Inscriptions.

To the northwest of the hill (No. 1), about a hundred yards away, there is a large slab of granite (4' x 5') on which is a relief figure of a man (4') fighting a tiger in defence of a cow which stands behind him. Above are drawn a chāmara bearer and a goddess. This is probably a viragal of Bāna times. Another slab found on the way has a trident mark.

Between the next two hills (Nos. 2 and 3) there is a mound, about 40 feet in diameter and 12' high, which looks very artificial on account of its smooth sides formed of laterite gravel. It looked like a Buddhist stūpa mound but its contents were not examined.

A cave, winding and long, leads into the side of hill No. 3. On the top of this hill, a modern flat stone slab is set up as a pillar. The old pillar inscription has now disappeared.

ĀVANI.

Āvani is a well known place of pilgrimage about 10 miles to the south of Mulbagal. Close to it is a hill connected by tradition with an episode in the life of Sītā, the heroine of the Rāmāyana.

On the way to the hill at its foot stands a large rock on which are said to have been a number of inscriptions now lost by quarrying slabs

Inscriptions.

Ep Can X Mulbagal 61 exists but another copied by *Rao Bahadur* Nanasimhachar is reported to have been lost.

'Metlu bande' is a single rock with about 200 steps cut in it. The piled rock called 'Totlu gundu' is associated with the story that Sitâ watched from its top the battle between her sons standing on a rock half-a-mile away (Lava-Kusara bande) and Râma standing on a similar rock (Râmana bande) near Gañja gunte.

To its north is a rock on which are numerous heaps of three or more stones which childless mothers erect as apologies for temple towers and after a year return with their children to offer worship. The children are named Râma, Lava, Kusa and Sitâ. The Râmesvara temple in the town was probably similarly built by Dêvâmbikâ (Ep Can X, Mulbagal 38), a Nolaamba Queen who lost her first son Vira-Mahendra Nolaambâdhirâja and desired to see her younger son Iiva Nolaamba come to the throne.

A little higher up is a cave called 'Vâlmiki-gavi' with a bas-relief of a rishi in padmâsana wearing 'jatâ' and holding a rosary. There is an inner cave pointed out as the birth chamber of Lava and Kusa. The cave leads further downward. Near

Valmiki Cave

Vâlmiki is a figure of Virabhadra with Daksha by his side engraved on the rock. It is pointed out as Janaka.

Nearby is an old temple with five large black lingas, probably of the Chôla times. These are attributed to the five Pândavas.

A doorway leads inside a fortress with two gates piercing a rude stone wall. Inside it is a small pond pointed out as the 'Kashâya tîrtha' where Sitâ is said to have washed her clothes. Near it is a 'hâlâde' (milk-feeder) engraved on the rock.

A little to the north and facing north is a large overhanging rock converted into a chamber (15' x 12' and 6' high) with a pair of green

Lava-Kusa Gudi.

stone lingas, 9" high, called the 'Lava-Kusa' lingas'. The temple is called 'Lava-Kusa gudi'. The roof rock has about twenty cavities, less than 1½' deep, which are pointed out as 'Lava-Kusara totlu' (i.e. the cradle of Lava and Kusa), 'Sitâ handi' (the cooking pot of Sitâ), etc., said to have been overturned by Hanumân to prevent people from treading on them. The hande, being of granite, gives a metallic sound. On the floor are a number of inscribed names of votaries: Dêvamma, Kamalamma, etc.

To its south is the Kantâramma temple, a small structure of the Chôla type, with a garbhagriha (6' x 6'), a sukhanâsi (5' x 5') and a

Kantaramma Temple

navaranga (14' x 12'), the last having four rounded pillars of granite, 6' high,—the work done under the Chôla governors of Ballâla III. The black linga (1½') in the garbhagriha is mounted on

an octagonal pedestal (1½' high) The navaranga has its real doorway to the south, but there is a later one to the north opposite to the Sitâ temple On the lintel of the main door is Gajalakshmi flanked by Châmara bearers On the rock in front, votaries have inscribed a trident (triśûla)

About a hundred feet higher up, there is a cleft in the rocks, 100 feet long and 6 feet broad, called 'Dhanushkôti' Lakshmana is said to have created it for Sitâ's bath On the northern rock are numerous inscriptions of names, divine feet, standing figures, bulls and lingas, among which is E. C. X, Mb 76 of Sugatû Tammiah's sister and one of Ilavañji Vâsudêvarâya (E. C. X Mb 78) Certain inscriptions, for instance, Mb 79 (a) and (b), are now missing on account of quarrying Such interference with the valuable ancient records should be strictly forbidden

Inscription No 77 is flanked by two large figures, five feet high There is also a Telugu inscription in five lines of Pedda Appayya. On the south is a white patch shown as Lakshmana's left foot Fifty feet higher up is a large boulder with a horizontal crack shown as Sitâ's jewel box. To its east, a boulder with two horizontal clefts is pointed out as the place where Lava and Kuśa tested their swords before fighting Near it is the pool 'Brahma tirtha.'

On the top of the hill stands the famous temple of Sitâ To the west is a cave pointed out as the place where Râma and Sitâ played at dice At the western end of the hill top is a large rock over which is another boulder, thus forming a horizontal crevice (1½') in between Here, women, desirous of children, roll from the west side to the east and after bathing in the 'Dhanushkôti' pool, they pray to Sitâ for children.

To the north is a rock called 'Kurchi gundu' (chair boulder) on which Râma is said to have sat while Sitâ entered the fire in the cleft to its west The rock looks like a high-backed chair. A little lower down is another rock where Râma's sacrificial horse is said to have eaten into the stone causing a cavity (3' × 3' × 2')

The temple of Sitâ-Parvati is a modest structure perched on the top rock which slopes to the east It has only a garbhagriha (12' × 3') and a mukhamantapa of twelve rough pillars The image is in a rock shelter formed by an overhanging boulder It appears to be a cave temple of the Nolamba-Pallava period. On the boulder is a modern tower of brick and mortar. The temple doorway (5' × 2½') is of granite stone with ornamentations similar to those of the Nolamba period

The shrine has two images, about 2½' high, of which the one now worshipped has the following attributes (clockwise)—abhaya, padma, padma, dâna. But the other stone image, only in relief, is more beautiful and was dug out about twenty years ago from the back of the cave It was not present during Mr. R. Narasimhachari's visit in 1911 A. D. Evidently, it is the original image buried either by neglect or

for fear of the Moslems. It has a fine kirta and the following attributes in its hands—abhaya, chakra, śankha, kaṭihasta. Vaiṣṇavi-śakti has also the same signs. But this image is possibly of Sitā to whom the whole hill is dedicated.

Before the older and more recent image is a 'yanti' said to have been set up by Ādi-Śaṅkara. There are several modern inscriptions in Kannada characters on the rocks near about. One of them in the mantapa reads 'Konēriya-Kambaya Kotāra mādisida'. This refers to the construction of the temple or at least of a part thereof.

The most important monument at Āvanī is the temple of Rāmēśvara which is of considerable antiquity.

The mahādvāra, yāgaśāla and kalyānamantapa are of the thirteenth century when Ilvaṅgi Vāsudēvarāya was governor of the province.

The Old Site.

Opposite to the south mahādvāra is E C X Mb 38 on a green stone pillar called 'Nāgara kunte' or 'Śeṣha tirtha'.

To its south is a part of the basement of a large temple with a Tamil inscription mentioning Jayangondasola-mandalam, etc. Numerous parts of pillars are lying about. Among the nāgarkals is a piece of inscribed stone with Hale-Kannada characters. An inscription is submerged by the water of the tank. Local tradition states that a Viṣṇu temple was existing here formerly. To the west of the tank are three viṅgals with inscriptions. A granite pillar, said to have been called 'Ranastambha' by Mr. R. Narasimhachar, stands nearby with an inscription. A rock by its side also contains an old Kannada inscription of seven lines (E C X Mb 62).

In the group of Śiva shrines we can see a distant development from the Māmallapuram style of architecture. The arrangement, perforated

Iṣvara Temple.

windows, lines of light and shade, pilasters, friezes, lions and other ornamentations are Pallava in origin. The vimānas, however, are all modern and of brick. To the north of Lakṣmanēśvara, above the Sōmasūtra, there is an inscription reading 'Tribhuvana-kartāra-bhāta' and an image is seated by its side on a padma with the sacred thread, jōlige or rice bag, rudrākṣa-mālā and lamp. The perforated screens have Dakṣināmūrti, Tāndavēśvara and Chāmundā figures and scroll work. The friezes contain elephants, yālis, lions, etc. The central ceiling of the Bharatēśvara and Lakṣmanēśvara navaranga has the 'Dīpālas' with Umāmahēśvara in the centre. It is not certain whether these come from Ilvaṅgi Vāsudēvarāya's time or from the late Pallava period. The pillar to the east of the Rama temple is 14 feet high and has a Nolamba inscription.

In the Rāmēśa navaranga, *i. e.*, the second one, there are, in front, figures of Ilvaṅgi Vāsudēva (4' high) and his brother Khande-Rāya (4½' high) who ruled at Kurudumale for a long time as subordinates of Ballāla III. Between these is a figure

of Sūrya and behind a Tamil inscription. There is also a large Nandi in the navaranga. The pillars are composite with a rearing lion in each corner. In the first navaranga which is of Nolamba times, the pillars are round and sixteen sided.

The sukhanāsi has a fine figure of Kāmākshī (brought from Kathāri Sāluva's temple) with the following attributes—abhaya, padma, dāna. The garbhagūha (10' × 8') contains a large black linga.

In Vāsudēvarāya's navaranga to the north is a small cell with an image of Sitā-Pārvatī, three feet high, which, being of poor workmanship, raises a doubt whether it belongs at all to the 13th century. To the right of Vāsudēva Rāya is a Nārāyaṇa image.

The Añjanēśvara and Śatrughnēśvara temples are small and plain structures, also Pallava in form.

VIRŪPĀKSHAPURA

This town which was destroyed by Moslem troops under a raider locally called Wālis Mēdis, contains a very large temple of the Dravidian type with three mahādvāras of which the first was a gigantic structure. This is now ruined, the second partly ruined and the third tolerably intact. The second has a great compound wall of stone running round an area measuring about 350' × 250'. The third mahādvāra has a gōpura (about 50' high) of brick work like the Vijayanagar temples. The doorway (12' × 6') is of granite with an inscription of six lines in Kannada (E. C. X Mb. 96). The threshold and stones nearby bear Tamil inscriptions. The temple itself has a copper plate inscription of Śaka 1353 corresponding to A. D. 1431.

The walls of the temple are plain. The pillars are 12' high in the mukhamantapa. The floor of the mantapa is full of votary effigies and names.

The Durgā temple has a figure, about 5 feet high, of Durgā seated on a lion to front, holding khadga, chakra, śankha and trisūla. The whole group is made up of one greenish stone.

KURUDUMALE

Kurudumale, about 6 miles north-west of Mulbagal, was a local capital in the Hoysala times. It has several interesting antiquities.

Maha-Ganapati Temple Of these, the Mahā-Ganapati temple appears to have been built in two instalments. The ruined mahādvāra and prākāra, traces of which are still visible, appear to have been of the Vijayanagar period. The mukhamantapa with its twenty-four tall pillars (about 12' high) is also of the Vijayanagar period. An inscription in Grantha characters (E. C. X Mb. 180) on a greenish stone slab is kept in the mantapa. There is a large green stone rat (2' high and 3' long) with trappings, etc., in the mantapa (*vide* Annual report for

1914 p 21) Formerly it was perhaps in the open and the Vijayanagar people may have constructed a mantapa covering it.

The navaranga is a large one (25' x 25') In it, to the south, is a large figure of Kumâra on a peacock, about 5 feet high in all—a beautiful figure of greenish stone, which was rescued from a ruined temple situated to the south His twelve hands are thus disposed abhaya, pâśa, chakra, khadga, ankuśa, sūla, vajra, kôdanda, buckler, (doubtful), gadâ and dâna

An extra ankana forms the sukhânâsi (10' x 8') This and the garbhagriha appear to be partly of greenish stone The doorway is flanked by two fine ornamental pillars The garbhagriha (20' x 14' and 16' high) is a large one with two pillars in front These pillars have 16 solid shafts between cubical mouldings with carvings on them Near the pillar on the north are two figures, one of Vaishnavî, recently made, and the other of Bhairava, neither of them being important

The Mahâ-Ganapati image is seated on an oval seat, 1½' high, which is raised on an oblong pedestal, 2 feet high The oval seat and the image are all of the same green stone and form one piece.

Colossal Ganesa

The image is a beautiful, well-proportioned one about 8½ feet high excluding the seat It holds the usual tusk piece, ankuśa, pâśa and apûpa, to the last of which the god is helping himself with his trunk He wears a snake girdle, his sacred thread, necklaces of 'rudrâksha' and golden 'rudrâkshi' A snake encircles him like the sacred thread The girth of the belly is about 12 to 13 feet. Near him, on the west face of the north east pillar, is the relievo image of the builder of the temple

The finest structure at the place is the Sômêsvara temple It has a garbhagriha (20' x 10') and a sukhânâsi (10' x 8') with an ornamental doorway flanked by two octagonal pilasters well carved with beaded work as in the Chennakêśava temple.

Somesvara Temple.

The extra ankana is also seen here. The navaranga (25' x 25') is supported by four pillars with sixteen sided shafts and cubical mouldings Each face is beautifully carved with finely finished Śaiva and Vaishnava images and dancing figures Near the west wall of the navaranga are kept a Ganapati and a Nagarêśvara linga brought from its own temple, now ruined. Against the north wall are now kept the following in order

- (1) Bhairava with canine teeth, moustaches and flames near head, holding trisûla, damaru, sarpa and kapâla.
- (2) Dakshinâmûrti with chinmudrâ, sarpa, jatâ and tâlapatya Crossing his left leg over the right he is seated on a hill treading on a 'râkshasa'; a 'rishi' is listening
- (3) A linga

- (4) An *ālvār* with hand in *chinmudrā*, *jatâ* and no 'yajñôpavīta'
- (5) Chennakêśava (brought from his ruined temple 12 years ago), about
 (6) five feet high, with the following attributes *abhaya*, *chakra*, *śankha*
 (7) *katuhasta*—and standing between *Sri* and *Bhû*, 4 feet high. The image
 is possibly *Venkatêśa*
- (8) Small *Hanumān* (9")
- (9) *Rāmānujâchârya* (also brought from the Chennakêśava temple), 1½'
 high, with the *danda* resting on shoulder and hands folded in *añjali*.
 He is seated in *padmâsana* and wears the sacred thread, *śikhâ*, *tulasī-*
mālâ and a necklet
- (10) A smaller Chennakêśava, similar to No 6 (3' in height)
- (11) A female devotee, 3' high
- (12) A *Nāgarakal*
- (13) A male devotee

Against the east wall are the following

- (1) *Nandi*.
 (2) }
 (3) } *Ilavāṇṇi Vâsudêva Râya* and his consorts.
 (4) }
 (5) *Nandi*.
 (6) } Two male devotees with sacred thread, shown as *Jakanâchâri* and
 (7) } *Dakanâchâri*. The figures are 9" high and are cut out in relief on
 the wall

Each one of the figures on the pillars is well executed. The figure of a lion killing an elephant on the south east pillar (bottom, south face) may refer to the Hoysala conquest of the Gangas

The *navaranga* door is to the south and has in front a porch of 12' × 10'. Two pillars of the latter are as beautiful as those of the *navaranga*

The *vimânas* of the *Sômêśvara* and *Pârvatî* temples are brick structures of the composite Dravidian type midway between the Pallava and Vijayanagar periods. They are of the Chôla form but smaller. The *gaubhagrihas* of this period have a wooden beam inserted among the ceiling slabs to let down a chain for a water vessel (*dhârâpâtîra*) for *abhishêka*.

To the north stands the *Kâmâkshî* temple of similar design, but plain and without ornamentation. The image is beautiful and five feet high. (Hands: *abhaya*, *padma*, *padma* and *dâna*)

North of the town are two pillars resembling a *tôrana*. Near them is pointed out a place where a *Vaisya* woman named *Śrîyamma* performed 'sati'. Plenty of *Virarâya* *hanas* of the ordinary kind are said to be found nearby. On the site of the old

Site of Old Town.

town can be picked up coins of the Elephant type with sun and moon on top and chequered reverse. These coins may be of not merely old Mysore but also of late provincial Vijayanagar types. Vira Ballala III ruled all this country and issued the Virarāya hanas. (See Annual Report for 1929, page 27)

Near the hill and spread over several square miles are ruined walls showing the great extent of the town. Worked stones are turned up in every excavation and among these are reported to have been found a 'Buddha' (Pārśvanātha probably) and numerous other images. The 'Buddha' is now said to be in Kolar or in the Buddha temple at the Kolar Gold Fields. The place is very promising for excavation.

In the pūjārī's house are several copper images of Ganapati, the most notable one of which is a small figure of a ten-handed Lakshmi-Ganapati with 'Balamuni' trunk (to right), seated on mouse and with a goddess on his lap.

MULBAGAL

Mulbagal (correctly—Mūḍala bāḡilu or Eastern gate of the highland) was the seat of the Viceroys of the Vijayanagara Empire. It has a number of old monuments. The largest building in the place is the Āṇjanēya temple. Its mahādvāra is a late Vijayanagar structure with a modern (19th century) gōpura, about 55 feet high. The compound is about 250' × 150'. The main temple is now in the form of a 'trikūṭāchala' with three vimānas of the Vijayanagar type. It has a 'garbhagriha' (10' × 10'), a 'sukhanāsi' (10' × 8') and a 'navaranga' (28' × 25') with several ankanas converted into rooms like the 'Śayanamantapa'. The floor is full of votive reliefs and names which deserve detailed examination.

The main image is a colossal bas-relief, about 10' high, and of no great sculptural importance. In the sukanāsi are kept the 'utsava' images of the Rāma group. The temple has in all ten gods which are worshipped.

The Vithala temple also belongs to the Vijayanagar period. The mahādvāra, about 40' high, the gōpura and prākāra wall are all in ruins, while the navaranga is leaking. The main building, however, is intact. The main god, about 5' high, has two hands—abhaya and sankha—and Śrī and Bhū on the sides. The 'utsava mūrti' is not Vithala but Janārdana and has four hands with abhaya, chakra, sankha and gadā (?). On a floor slab in the mukhamantapa is a Kannada inscription.

At the back of the prākāra wall, with face to west, is the Krishnānanda matha with a Vēṇugōpāla image.

The Sōmēśvara temple is a very plain temple of granite with a natural linga, about 1' high, on a low seat, 4" in height. The main temple, consisting of the garbhagriha (8' × 8'), the sukanāsi

(10' × 8') and the goddess' shrine appears to be of the time of Ilavaṇṇi Vāsudēva Rāya as is shown by an inscription in Grantha characters on the basement of that portion of the outer wall of the sukhanāsi which is now included in a strong room. The extra ankana, the navaianga (excluding its outer walls which are also of Vāsudēvarāya's time) and the rest of the temple are all of the Vijayanagar period. The pillars in the navaianga are, as in the Vijayanagar period, square and have carved figures. The image of Dēvi (Kāmākṣī) is 3½' high. In the compound lies a beautiful stone image of Kumāra with the peacock's head broken.

The darga is a Hindu temple facing east, converted into a Moslem tomb. In the navaianga are two tombs of Hyder Vali and Haji Maccaī. The door is evidently of a temple with the usual ornamental work. The old pillars are still seen in the navaianga and mukhamantapa.

Between the navaianga and the mukhamantapa there is a pillar of the square Vijayanagar type, which is said to be of glass but is really only of stone. The pillars have been deprived of images except the ornamental floral work and lion.

The south door is also of a temple. The old temple tank is situated on the north (200' × 150').

The mukhamantapa is too well carved to be a work of the Vijayanagar period. If it is the latter, the workmanship is surprisingly good. Probably it is of earlier times.

KOLAR

The neighbourhood of Kolar has many places of archæological interest. One of the most popular spots is the source of the Antaragange, a stream taking its rise on the Kolar hill. Nearby is the temple of Viśvēśvara, a small Dravidian structure, with its garbhagrihas facing east and opening into a two-pillared navaranga. The whole temple is very plain and appears to date from the Pālegār days. The linga (2' high) in the central garbhagriha and four others kept in the navaranga seem to be old ones of the Ganga and Chōla days rescued from the ruins of the temples in the neighbourhood. In the right garbhagriha is Ganēśa and in the left one, Pārvatī. A small Chandikēśa image is kept in the navaranga as also a small modern looking Nandi. The outside of the temple has a row of bas-relief figures of Śaiva images, some of which have been used for a parapet wall nearby. A new verandah has been constructed in front of the temple. Two rooms meant for Government Officers adjoin the temple on the north. The temple is not of archæological or architectural importance.

The stream itself takes its origin among the rocks to the south of the temple and is led by a drain into a small tank (3' deep) from

Antaragange.

which another diain leads it through the mouth of a bull to the large tank (50' × 35') below. Therefrom the water flows down towards Kilukôte. It is a point for consideration whether the dynastic name 'Ganga' may not have originated from 'Antara-Gange'. Above the bull from whose mouth water falls is a 'brindāvana' and on its top a vimāna of brick and mortar of the Pālegār tunes. In the centre of the lower tank stands a small mantapa with a Ganapati in it. A number of votive names like Kabe-Dēvaṇ, etc., are carved on a rock near it.

Before the water issues out of the bull's mouth, it is made to wash the feet of a standing image (1½' high) of Vishnu in the form of Venkatēśa with the following attributes padma pointing downwards, chakra, śankha and kaṭihasta.

Vishnu Image

Vibhūtipura is a ruined old town at the foot of the hill. In it is a very old granite temple of Nilakanthēśvara. On the basement of the back of the temple, there are three Tamil inscriptions. The temple has a garbhagriha (10' × 8'), a sukhānāsi (7' × 6') and a navaranga (22' × 22') with a passage ankana (6' × 6'). The garbhagriha contains a black stone linga (1½' high) on a pedestal (3' high). The navaranga has a broken Ganēśa image. The garbhagriha and the sukhānāsi doorways are somewhat ornamental. In the ceiling of the garbhagriha there is only a padma but in that of the sukhānāsi there is a pendent bud in the padma. The navaranga has four round bell-shaped pillars. On the lintel of the navaranga doorway there is a linga with a bull on each side. The doorway is flanked by dvārapālas. The mukhamantapa is modern, perhaps of the Pālegār tunes, and on the side of the front left central pillar is a fragmentary Tamil inscription, probably part of an inscription stone, used as a pillar. The ruined vimāna of the temple is of brick and perhaps of Vijayanagar times.

In the town of Kolar, the most popular place of worship is the temple of Kōlaramma. It has no gōpura. The mahādvāra (12' × 6')

Kolaramma's Temple.

is finely ornamented with Gaja-Lakshmi in green stone on the lintel. On each jamb is a female attendant, about 4' high, in high relief and creeper work with sculptured figures in the convolutions. Most of these figures are terrible in look and highly vigorous though lacking in finish, being of granite. The square pillars (2' thick) inside the mahādvāra have sculptured figures on each face—twelve on each, mostly in vigorous attitudes. The front figure to our left appears to be that of a Vijayanagar ruler or governor who perhaps got the mahādvāra constructed. The other figures are of dancers, Kālī in various forms, Kālingamardana, etc. The arches of plaster work on the sides are post-Moslem. The inner doorway of the mahādvāra is also carved. On the jambs are large figures of females each of whom is having a thorn removed from her foot (Mōhini?). While this mahādvāra has no prākāra wall, the second one has

prākāśa with a mantapa of fourteen pillars of which four belong to the sixteen-sided type bearing, like the basevent, Tamil inscriptions. The inner-temples and outer walls are covered with inscriptions mostly in Grantha characters with a few in Kannada.

In the garbhagūha there are the stone images (2' high) of the 'Saptamātrikās' with Dakṣiṇāmūrti to the right and Vināyaka to the left. Of these, Chāmundā faces south and is larger than the others, being 3' high in the posture of sitting and fighting. She has a simple floral 'tōṛana' with a seat under which lies a demon. In her eight hands she holds dagger, damru, sword, thumb and forefinger joined together in dancing pose, (doubtful), buckler, cobra, kapāla. She is dancing after killing the demon and her 'kirita' has death's head in the centre with a cobra and the moon on the sides, while flames are darting forth upward. A 'Sivantā' has been installed before her.

In the middle ankana stands the image of Kapāla-Bhauvī, five feet high, with her face to the wall. She is naked with a dagger in the right hand and a 'kapāla' or bowl in the left and has katihasta. This deity is said to cure scorpion stings.

In the southern cell which has four pillars, are stucco colossi of the 'Saptamātrikās' and the 'utsavamūrti' of Kōlāramma. It is not known whether the former have come down to us from the Pallava days when stucco images were popular. In the northern navaranga are a large image (3' high) of Chandikēśvara and a small one said to be that of a Chōla (Raja-Raja). The former has trīśūla, damru, sarpa and kapāla, wears 'rudrākṣamālā', is naked and has Gangā and death's head in 'kṛita' with flames darting forth.

To the left of the original temple is an extension of the Chōla times. The original temple may be earlier than the Chōla period as seen by the stone parapet work outside. The Chōla figure (1' high) is really that of a Śīvaishnava with 'chakra' and sankha banded on the upper arms and wearing the three-line 'vadagalar' caste mark on the forehead.

In the outer compound of the Kōlāramma temple, at the back, are kept three slabs of which one has a Kannada inscription of ten lines and the other two are memorial stones of two persons who offered themselves to the goddess with their own hands. To the south of the inner mahādvara, there is a large slab (7' x 5') containing a battle scene. On the right (of us) is arrayed a large army of horsemen and footmen with a leader seated on an elephant and holding a javelin. A queen overlooks the battle from a mantapa along with her maids. On the left is another army of footmen with a large horse from which the hero of the battle, a figure 2½' high, has dismounted and with a curved sword in one hand and an oblong shield in another is fighting the man on the elephant. The hero is a king as seen by the umbrella and the two chāmaṣas held near the horse. Above him

is a small figure riding on a stag and moving towards the queen. Evidently the hero is fighting for his queen who has been attacked by the enemy while travelling with her kit. It must be a viragal. The bottom ($1\frac{1}{2}'$) is worn out so that no inscription is now visible.

The Sômêśvara temple is large in dimensions. Its kalyānamantapa, which is of green stone, has around the 'Bhuvanêśvari', the eight Dikpālas on the beams and dancing figures above. The composite pillars are exquisitely carved. The mantapa appears to belong either to the days of the Ballālas or to the time to which the kalyānamantapa of Nandi belongs. Vēnugōpāla on the south-east pillar has four hands holding in the lower two a flute, in the upper right chakra and in the upper left śankha. The vimāna of the main temple is of comparatively later times, possibly of the Vijayanagar period. The main linga is large and of the Chôla type. The other images in the temple are of Kumāra, Virabhadra and Ganêśa. The mukhamantapa is 15' high and Dravidian in style.

The granite mahâdvāra ($14' \times 8'$) of the Sômêśvara temple is finely carved with a pendent lotus in the central ceiling. The work appears to be of the Vijayanagar period. To its north is a large tank ($100' \times 100'$) called 'gajâ gundla' with fine stone steps on all sides.

Near the old reading room building is kept a granite statue (3' high) of a seated Tirthankara in 'yôga' posture and padmāsana. A beautiful Buddha image which was formerly in the District Office compound is now reported to be worshipped in a temple in Kolar Gold Fields. (See notes on Kurudumale, page 17 above.)

The chief Moslem building of Kolar town is the Makbara, which contains the graves of numerous relations of Hyder Ali. The neighbourhood was a Hindu town later on converted into a Moslem graveyard. There is a 'matha' called 'Châyammana matha' and a few mantapas. The latter have been used as graves. The posts of the Makbara, 34 nearly, are held by hereditary servants of whom some are Hindus including the clerk. Every evening 27 poor Moslems are fed according to a register. Travellers too are fed. The Makbara celebrates three 'urses' for (1) Hyder's father, (2) first step-mother and (3) his own mother.

The persons buried in the Makbara are twelve in all (See sketch plan Plate V 1).

1. Khoolsin Bibi—Hyder's first wife
2. Muhammad Bhalool—Step-brother of Hyder
3. Nawab Fatteh Ali Khân Sâhib—Father of Hyder
4. Sultan Shah Saidani Bibi—First step-mother of Hyder.
5. Muhammad Ali Sâhib—Step-brother of Hyder
6. Muhammad Vali Sâhib—do

7. Sakina Bibi *alias* Khâja Bibi—Grandmother of Hyder
8. Mohammad Ali Khân Sâhib—Grandfather of Hyder
9. Chand Bibi—Second step-mother of Hyder
10. Muhammad Ali Sâhib—Step-brother of Hyder
11. Muhammad Shahbaz Ali Khân Sâhib—Own brother of Hyder
12. Razia Begum—Own mother of Hyder

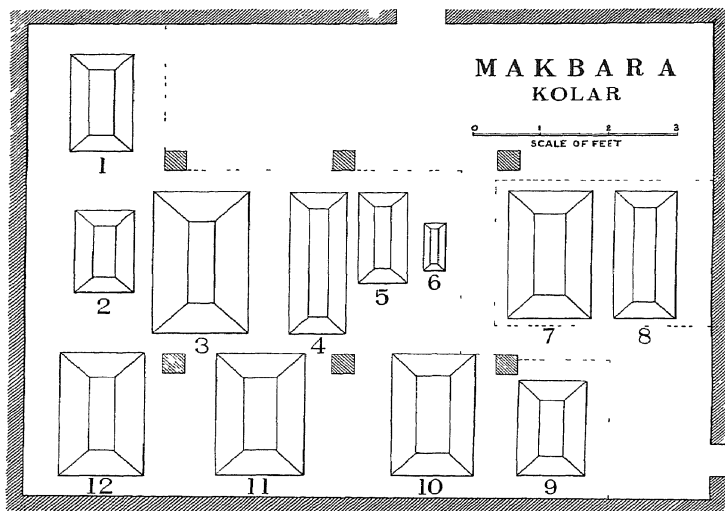
In the compound there are two buildings—the Darga which faces north and the Mosque. Only Hyder's father has a dome in the ceiling over his tomb with a low tower above. The building is like a stone mantapa only and of no architectural importance. The walls are of raw brick and one yard thick. To the north is a large tank (150' × 120'). Outside and inside the compound are numerous Moslem graves and Hindu pillars bearing bulls etc.

Nâga-kunte is a large pond (200' × 100') with a partly submerged mantapa in the middle and the temples of Venkataramana and Nañjundêśvara to its north.

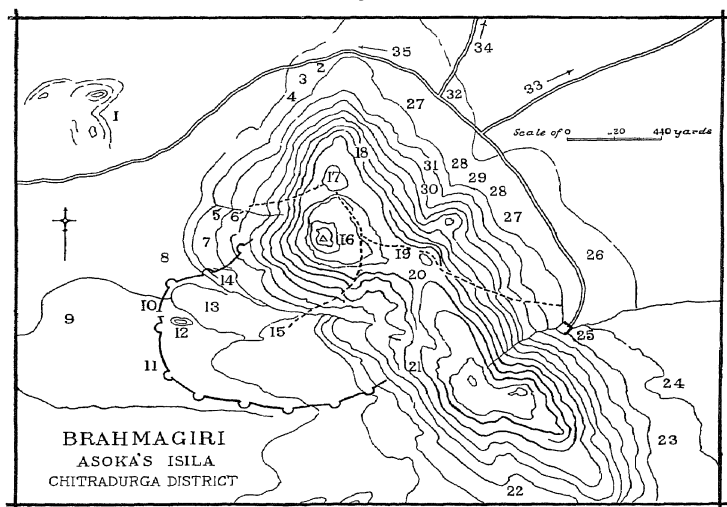
GARUDANAHALLI

Garudanahalli is a village two miles north of Narasapur (a place in Malur Taluk) nine miles from Kolar. To the south of Garudanahalli is a low range of gneiss granite hills extending to the Kolar hill range. To the north of the Kendatti hill is a wide pasture ground overgrown with bushes. Here, spread over an area of nearly half a square mile, are about a hundred cromlechs. Nearly half of them are said to have been opened mostly by Mr. Cooke of the Kolar Gold Fields in 1914. He photographed the excavations and sent the pottery to European museums.

The typical cromlechs have a ring of about thirty large rough stones all around with a head stone, a slab of eight or ten feet high, three feet wide and one foot thick. The diameter of the ring is about 20 feet and each stone is of about two or three cubic feet. In the middle of the ring, almost on a level with the ground, is a large slab (about 15' × 15' × 1½' generally). Below this slab is a chamber of slabs (8' × 5' × 5') the corners being cemented with mortar sometimes. There is a bottom slab, below which fine sand is found. The east slab has invariably an artificial hole, about 1½' in diameter, with a round slab fitting into it and covering it. Inside the chamber are found fired and wheel-turned earthen pots of various sizes and shapes (4' to 2' high). Some of these are like the ones in the Bangalore Museum, with three legs. Some are rough on the outside and thick-walled, while others, especially the black or bicoloured ones, are glazed and thin-walled. The broken pieces of a blade, perhaps of iron, and a brass (?) ring were also found. Some pots contained ashes. No coins or bracelets were discovered. The place appears to be a prehistoric necropolis and is one of great promise to the excavator.



1 (p 21)



2 (p 23).

CHITALDRUG DISTRICT.

BRAHMAGIRI

(KEY TO PLATE V, 2)

- 1 Siddâpur inscription of Aśoka
- 2 Brahmagiri inscription of Aśoka
- 3 Cromlechs and cists
- 4 Bile gundu (Gâre gundu)
- 5 Akkatangiyara gudi
- 6 Rocky pathway
- 7 Mound of Duigâ temple
8. Viragals
- 9 Pête area of Hâneya
- 10 Viñaballâla's inscription
- 11 Old fort wall — Jâli katte
- 12 Pagadesâlu gudda
- 13 Mound of small temple
- 14 Jain temple
- 15 Pathway among rocks
- 16 Mahal
- 17 Water in cave
- 18 Foundations of palace
- 19 Lakshmi temple
- 20 Hulikunte
- 21 Bôiekunte
- 22 Mounds of small stones
- 23 Valley with neoliths
24. Perennial spring (Pallakki Chilume)
- 25 Village Koppa
- 26 Cromlechs, dolmens, and kistveans (Mauryara-mane).
- 27 Old town site.
- 28 Pits dug for bones formerly
- 29 Uduvalagondi
- 30 Underground spring and cave
- 31 Mound with potsherds
- 32 Brick foundations near the road.
- 33 Way to Hanumâpûr
34. Way to Jatinga Ramêsa hill
- 35 Way to Siddapur and high road

The neighbourhood of Siddapur in the Molakalmuru Taluk is already well known to archæologists owing to the occurrence of three minor rock edicts of Aśoka (See Plate V-2) The best preserved of these records is close to Biahmagiri or the Bharmagiri hill which we first explored There are three ways leading up this hill The first is from Roppa, on the south-east, the second from near the Jain temple at Haneya, and the third from near the Akkatangi temple on the south-west The last is a dangerous rocky pathway leading up the hill to the Mahal, but it is the shortest

Brahmagiri

The Mahal.

The Mahal is the best building for many miles around In the last century, an Ayya or Lingayat recluse got it built up for his residence, most of the materials except stone being brought up from below. It is a two-storied building of stone, bricks and mortar with a fine front It has a small quadrangle inside (20' × 20') from which doors open to three chambers finely plastered and with good flooring The east chamber has an attached room with a stone safe in a wall. The upper floor has also three rooms and some glass doors and painted walls The building commands fine views from all sides To the south is the citadel hill with the old cementless fort wall, three of whose round bastions are visible The latter have no cannon platforms but have musket holes and possibly belong to the 16th or 17th century There is also an old temple of the Chālukyan type To the east is a wide plain overlooking part of the Bellary District, while to the north is the Bellary range with the Jatinga Rāmeśa hill and the Chikka Hagari river in the foreground To the west is also a hill range and we overlook Nāgasamudra, Gourasamudra and Siddāpur. On the south is the Molakalmuru range of hills. Half way down the hill on the east there is a tank with lotus creepers, containing good water To the west of the Mahal is a pool of dirty water and behind it a kitchen has been built To the north-east of the Mahal among the rocks there is a cave with a long natural trough containing cool fresh water for drinking.

The walls of the quadrangle have stucco figures among which are two couples (perhaps the donors of the building and their wives) and two Vaishnava dvārapālas The bulls at the corners of the building show that the building was built for a Śaiva Ayya somewhere about 1850 A.D. as seen from the hooks for the chandelier

Crossing a ravine, we come to the fort where we have the stone foundations of an important building, perhaps a palace, built on a terrace bounded by roughly worked stone beams. Potsheards are lying about and it can be seen that the building faced eastward Passing through a breach in the fortwall by the side of

Foundations of Palace

an Āṇjanēya temple and two pools of water, we come to the Trisankēśvara temple, a plainish 13th or 14th century structure of the Fortifications and Buildings. Chālukyan style

This building is typical of a prevalent local type and has a garbhagriha (8' × 8'), a sukhāṇṣī (6' × 6') and a navaranga (20' × 20'). The Trisankesvara Temple garbhagriha contains a linga (6') and a pedestal of black stone (10'), placed under a shallow lotus Bhuvanēśvari.

The garbhagriha doorway has Śaiva dvāīpālas on the jambs. Above these are pilasters, the northern one having rounded mouldings. The lintel has projections and drops common to the Chālukyan and Hoysala work. All the ceilings of the temple are similar. The sukhāṇṣī has a Nandi of the 14th century type. The sukhāṇṣī doorway has a Gaja-Lakshmi lintel supported by jambs with rhomboid floral ornamentation, all in granite. All round the door, except below, is a perforated screen with square holes and below a kalāśa is carved on each jamb.

Beyond the pillar on the sides are niches now containing a Ganēśa and a Kēśava, evidently brought here from some other temple.

The open navaranga has nine ankanas with sixteen pillars and shallow padma ceilings with a large circular stone usually called Chandraśīla (about 6' in diameter) in the raised floor of the central square. The pillars have sixteen-sided fluted shafts with square mouldings at the bottom and in the middle, and round ones near the top. They are of granite and appear to belong to the 14th or 13th century. A stone railing, 2½' high, runs round the navaranga.

In the navaranga are now kept also a granite Ganēśa, a granite viragal with four panels and an illegible modern Kannada inscription on soap-stone (Ep. Car. XII Ml. 20) of Irungola's son (13th century).

The temple has above it only a pyramidal 'vimāna' with seven projecting dentil cornices and a square-bottomed 'śikhara' with no kalāśa above, (Plate V. 4). The stones of the vimāna are uncarved. The navaranga parapet has cornices as in the Hoysala platforms.

Above the sukhāṇṣī is a raised top looking like a projection of the vimāna as on the Arsikere temple.

Passing through another breach in the fort we pass by a rock on which a Pālegār on horseback is going in procession with fifteen

Relief Figures on Rocks. swordsmen. A 'Bēgār' (messenger/casteman) is drumming on the opposite boulder by the side of a large stone platform,

perhaps a gateway or the basement of a building, beyond which are the 'nīrinakunte' (in which there is a well with perennial water supply) and a rock. On the latter is a partly carved recent relief figure of Siddappa-dēvaru and a stone beam on which a man is stabbing himself.

Vindhya mountains In European prehistory, the latest date assigned to similar cultures is some centuries earlier than 4000 B C A detailed illustrated note on these trial excavations will appear in a subsequent report Further work on the site is expected to throw much light on the development of South Indian culture in the unknown past

SIDDÂPUR

At the commencement of the Siddâpur tank bund is a relief image on a rock with two long Vijayanagara inscriptions in Kannada above
Ramachandresvara Temple. it Lower down there is a small temple of Râmachandîésvara with a garbhagriha and a porch of one ankana, both of them having a padma ceiling. The Gaja-Lakshmi lintel is supported by jambs on which kalâśas are placed The temple is probably of the 14th century

On the north side of the rock on which the temple stands is a Nolamba inscription¹ in large old Kannada characters Further to the north there is a boulder poised upon another and on its west face is a modern Kannada inscription recording a grant to Sanna-Hanumanta-Râya of the village Further to the north, a boulder has another inscription² Near it are carved figures of Ganêśa, Linga and Basava, and a man and his wife (donors) prostrating before Ganêśa.

JATINGA RAMESA

About two miles directly to the north of Siddâpur is situated the large hill of Jatinga Râmêśa (Plate VII-1) A comparatively fine flight of steps leads us past a Ganêśa temple of probably the Nolamba period and two unimportant small shrines to the Asôkan inscription on the hill The Jatinga Râmêśa temple is built beyond the latter on the western height (Plate VII-2.)

In the central part of the hill on the topmost peak there is a small temple of Râmêśa We can reach it only by clambering up the rocks from the direction of Sanna Jatinga Râmêśa and finally by climbing a tree and reaching the topmost rock.
Hire Jatinga Ramesa The pathway is very dangerous and difficult. On the top is a small temple, about 9' square and 6' high, made up of a wooden mantapa, not more than two hundred years old, and of the rudely repaired ruined walls of a well constructed structure of brick jointed by mortar The doorway in the north wall is closed by stone chips. Inside there is a white linga, small in size (4" diameter) and quite round on top The bricks used here measure 12"×9"×2½"

About 15' to the north of the temple, on the same rock, there is a circular trigonometrical survey mark inscribed and near it, a square hole evidently intended

¹ E P Carn XII, Molakalmuru 10

² Ibid, MI 11

About a hundred feet lower down on the way to Hulikunte is a huge rock, called 'Ēlūrapade' under which is a low cave, 2 to 3 feet high, and about 200' × 50' in area. Under the rock the people of seven villages are said to have been accidentally crushed long ago.

Further down near Hulikunte are two old ruined temples the larger one of which is said to be of Bhāgya-Lakshmi. It is very similar to the Tisānkēśvara temple but now has neither the vimāna nor the perforated screens. Its navaranga is protected by a recently added stone wall all around. Several nāgarkals are half buried by silt in the navaranga but no images exist now. The pillars are similar to those in the Tisānkēśvara temple. The temple faces east and to its north is a small one-ankana temple, with no image, called the Virabhadra temple. In front of it are three Śaiva viṭagals of the usual type.

On the face of some sloping rocks we descend to Brahmagiri (or Roppa), a small village of about 100 houses of Nāyaks and Gollas. To its south on a large stray boulder called Gauṇi gundu there is a Nāgari inscription of three lines dated śaka 1121. Below it is an outline engraving of a hero holding high an umbrella in his left hand and a circular thing in his right.

Trials excavations of the mounds close to the Brahmagiri Rock Edict of Aśoka, have revealed the existence of at least four different inhabited layers, one below the other, belonging to various epochs of time. The topmost layer consists of the stone walls of Hāneya, a fortified Chālukyan town of c. 1100 A.D., the second contains the ruins of the Aśokan town of Isila of c. 250 B.C., below it, in the third layer, are the vestiges of a prehistoric Iron age town which must be many centuries older than the earliest known landmarks of South Indian History, and, lastly, the fourth and lowest layer contains the oldest remains.

These last come from a stone age settlement of the late microlithic period, yielding numerous pygmy implements of chert, chalcedony and other varieties of stones, among which can be identified a tanged crystal arrow-head, finely retouched knife-blades, scrapers and small well-ground flat celts, triangular in shape. These are associated with shell and bone beads and coarse rough darkware pottery made up of clay, freely mixed with mica. The potsherds are varied showing marks of sunburning and firing, handmaking and turning on the wheel.

That the South Indians had a knowledge of copper and iron even at this remote epoch, is known from the occurrence of a copper fishing hook and iron slag pieces. The condition of culture appears to be much earlier than that found in the excavated levels in the Indus valley and is probably akin to the pygmy flint culture of the

for receiving a lamp post. Between the temple and the absent post is a boat-like hollow caused by the stone masons and pointed out as the place where Jatâyû was cremated.

From the top we can get a beautiful view of the surrounding country on all sides and especially of the white building of Sanna Jatinga Râmesvara.

About 20 feet lower down and 30 feet to the north, stand other mantapas of stone facing north with no ornamentation and having walls made of large slabs placed one upon another without cement. Nearby is a cave under a large overhanging rock which has been converted into a shrine, perhaps in the Vijayanagar period, by raising up a wall of bricks ($12" \times 8"$ or $9" \times 2\frac{1}{2}"$) facing east, between which and the rock a covering roof is made. A doorway has also been added and on top is a gôpura. The walls and rock flooring are covered with a thick ($2\frac{1}{2}"$) coating of chunâm. (It is a likely place for an Aśôkan inscription.) In the shrine are now a linga, a broken Venkatêśa image ($1\frac{1}{4}'$) and a Nâga stone. On the rock there is a Nolamba-Pallava inscription.

On the lower hill a fine flight of stone steps, partly of the Pâlegâr times and partly of the Vijayanagar period, leads to a large plain mahâdvâra

The Temple Area.

which is of about the time of Dêvarâya of Vijayanagar.

The brick top and the stucco figures are now in a ruined condition. On either side is a linga shrine with a bull. Immediately inside this mahâdvâra is a smaller one with a shrine on each side for Ganapati (south) and Châmundâ (north). The latter is a soap-stone standing figure. The small mahâdvâra has shortish pillars with eight and sixteen-sided shafts and cubical and circular mouldings similar to those at the Hidimbêśvara temple in Chitaldurg and the Tisankêśvara temple in Brahmagiri. The four shrines have low granite doorways with Gaja-Lakshmilintels, floral jambs and rounded pilasters ($4'-5" \times 2'-3"$) and the bricks are $14" \times 9" \times 2'75"$. Ganapati and Châmundâ are both somewhat damaged. The latter is a finely proportioned standing image, three feet high, spearing a Râkshasa seated on a buffalo. Behind her is a small lion. Her hands hold spear, chakra, sankha and demon's hair. The images and tôranâ are of one stone.

The lamp pillar (Plate VII-2) which tapers to a height of about 40' has a sixteen-sided shaft with fifteen quadruple double-bodied lion steps. It belongs perhaps to the Pâlegâr period.

The Pampâpati shrine has a small linga in a step-pyramidal vimâna and a Gaja-Lakshmi doorway of granite.

The Virabhadra shrine has a sanctum and an anti-chamber with a projection of the gôpura over the sukhanâsi. The image, $4'-6"$ in height, is a well proportioned plain figure of the early Vijayanagar period, wearing 'krita' and 'rudrâkshamâlâ' and holding sword, arrow, bow and oblong shield, while on the back is the quiver and

is a natural cave (25' x 20') called 'Kumāra Rāmāna Garadī mane' in which that hero is said to have taken gymnastic exercises

At the end of the mantapa there is a small linga shrine of Jambukēśvara built of bricks of various sizes (12" x 6" x 2 75" The Saptamātrikā shrine has a broken panel of the Seven Mothers

The Janārdana shrine has a later Vijayanagar image, 1'--3", with four hands : abhaya, discus, lotus and gadā

The Chāmundā shrine has a potstone image, 1'.75", similar to the one near the doorway

The Rāshī shrine has pillars and lintel of the early Vijayanagar period.

Behind the Chāmundā shrine are two cave shrines of Chandamulīśvara and Mahābalēśvara Near the latter on a rock known as Nagarpade-Gundu several Pallava inscriptions have been inscribed Of these Ep Carn III, Ml 27 gives 982 A D as the date of the oldest stone temple in the place

The Aikēśvara shrine has a Gaja-Lakshmi doorway and the linga is two feet high It is eight-sided at the bottom, round in the upper part and flattish at the top.

Chandikēśvara is a small linga, 4' high, and has over it a pyramidal brick structure in imitation of stone śikhara similar to that of Trisankēśvara in Brahmagiri

Tapōlinga has also a Gaja-Lakshmi doorway and no śikhara

The Bhairava shrine has been repaired and a large mantapa added to the old structure of one ankana The image, which is of the early Vijayanagar period is 4' high and in high relief, holding a dagger and kapāla (both damaged) Snakes are dancing below, and one of them is swallowing a rat The group is not very fine.

Opposite to the main temple is situated the shrine of Sūrya It has a very plain Gaja-Lakshmi doorway of the early Vijayanagar period and contains a fine image of Sūrya with two hands The height of the image with the pedestal is about 4½' and the material used is dark stone The god holds a lotus in each hand and the ornamentation is not elaborate as on the Hoysala images The tōrana is also of dark stone and quite plain, though arched At its bottom is a small Chhāyā with bow and arrow On the pedestal Aruna drives the seven horses

The main temple which, according to Ep Carn XI Molakalmuru inscription No 27, was very probably built in 962 A D has a garbhagriha, a navaranga and a sukanāsi The garbhagriha has a natural linga, 8" high, on a stone pedestal. The garbhagriha doorway has a Gaja-Lakshmi on the lintel The sukanāsi has a very ordinary padma ceiling which is supported by pillars, perhaps of the Nolamba period The sukanāsi doorway has pilasters and other ornamental work, all hidden by a thick coating of chunām The navaranga which appears to have been repaired some years ago seems to have had three doors of which the north one has now been closed The pillars are of three kinds, eight-sided with cubical mouldings,

star-shaped and round. A fine example of the last type is partly seen in the south wall. It is possible that the navaranga was re-built in the Vijayanagar days, part of the old materials being used. There are a broken image of Bharava in a corner and a Nandi facing the linga. The central ceiling has a padma in the centre.

Sitamma-dona is a natural pond on the north-west. Near it are two pairs of feet said to have been those of Śita who stayed here during Ravana's fight with Jātāyu on the eastern hill. Close to these feet is an elephant in a small shrine and it is said that the rock emits strange sounds when the ear is placed on it. There is a viragal near the pond.

To the north of the temple a steep descent of roughly cut steps on the face of the rocks takes us to a cave with a pool called Ēkānta-Tirtha. Here Rāma is said to have stayed when he reached the hills searching for Śitā. If great eagles like Jātāyu did at any prehistoric time live on the hill, this cave was one of the likeliest places for their habitation.

On the eastern hill there is said to be a cavity in the rocks which is pointed out as the place where Jātāyu kicked Ravana.

The outer faces of the temple, sukhānāsī and garbhagriha have pilasters, double and single. Below the line of pilasters is a moulded basement part of which is buried now. A ruined rampart wall surrounds the temple area.

Though there is an inscription of Aśoka on the hill, no Maurya structures are found in the neighbourhood, but potsherds of the Nolamba and Vijayanagar times abound all over.

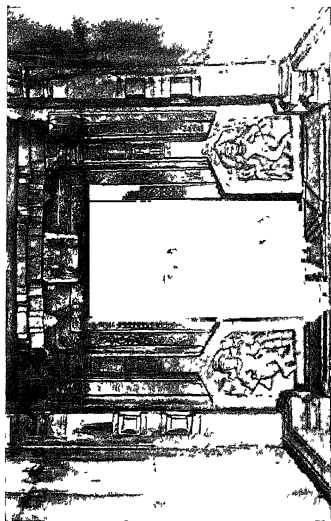
At the foot of the hill there is a Ganapati temple with a linga and a two-handed Gaṇeśa of potstone. The bricks are $12'' \times 8'' \times 2\frac{3}{4}''$.

HĀNEYA.

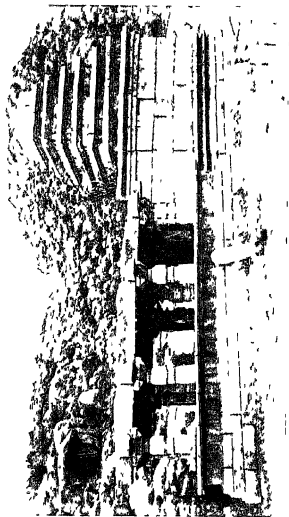
The fields to the west of the Brahmagiri hill are called 'Pētē-hola' or 'town fields'. Near the hill slopes are the twin temples of two

Akkatangi Temples.

sisters called the Akkatangiya gudi. The better sculptured of the two is said to have been transferred in Pūṇa's days to Chikerahalli, six miles away to the south-west, and made into a Rāma temple. The other is still standing. It has a garbhagriha, an open sukhānāsī, and an open pillared navaranga (Plate VI-1). The garbhagriha has no image but has a padma in the ceiling and a horizontal projection in the middle of the walls. The garbhagriha doorway is a fine granite specimen of Nolamba work (Plate VI-2). The lintel stone has Gaja-Lakshmi and two drops. The jambs have floriate creepers, sixteen-sided ornamental pilasters, rows of gryphons like man-headed and elephant-headed lions, etc., and leaf ornamentation. The dvārapālas are Śaiva. The open sukhānāsī has a padma ceiling. The square navaranga which is open on all sides, except the south, is bounded by a stone bench, three feet high, on which ornamental



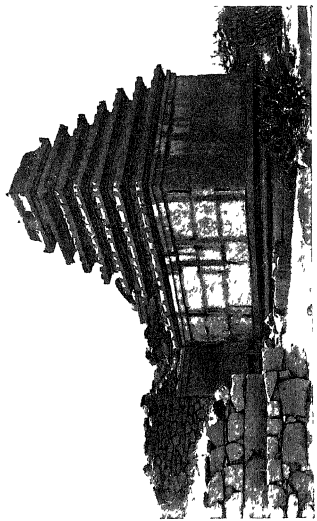
2 AKKATANGI TEMPLE, HANEYA—INNER DOORWAY (p 30)



1 AKKATANGI TEMPLE, HANEYA—NORTH-WEST VIEW (p 30)



3 OLD FORTWALL, HANEYA (p 32)



4 TRISANKESVARA TEMPLE, ERAHMAGIRI—SOUTH-WEST VIEW (p 25)

granite pillars, five feet high, support the roofs. Projecting stone eaves were present formerly but they have now disappeared. The vimāna is typical and of stone with seven tiers rising pyramidically. The four chief pillars have sixteen fluted shafts and octagonal, cubical and round mouldings. The navaranga ceiling has a shallow granite Bhuvanēśvara with a Chandrasīla below it. The neighbouring temple had a fine śikhara as seen by the turrets lying about.

Going southward we pass through fields strewn with buckbats and potsherds.

Jain Temple.

There is a well with good water, near which lies a Janār-dana image of soapstone, two feet high. Further on we see the rocks from which beams and slabs were quarried.

Beyond the spur of the hill, there is a Jain temple facing south on a high terrace and having a garbhagriha, an open sukhānāsī, a navaranga and an open small porch. The vimāna is now covered with plaster and post-Moslem ornamentations of the 18th century. Inside it there is a Chālukyan stone vimāna of granite with seven pyramidal tiers as in the Trisankēśvara temple. A projection covers the sukhānāsī, but the navaranga has over it a modern parapet wall. The garbhagriha has the image of a seated Tirthankara with a broken head. The image is three feet high. The sukhānāsī and navaranga doorways have nothing remarkable except the two kalasas, and the image of Jina on the lintel. Plaster work covers the doorway of the navaranga. The pillars of the latter are larger and plain ones of granite with octagonal mouldings. The granite pillars of the small porch in front of the temple have octagonal and round shafts with cubical and rounded mouldings. The stone 'jagali' or bench has rounded parapet walls. To the south of the temple, is a low mound, probably the site of a ruined temple.

To the south west of the Akkatangiyara-gudi near the viragals there is a mound, 6' high and 50' in diameter, strewn about with rough and

Pagadesalu Gudda.

worked stones. On its east lies a broken headless soapstone image (original 4') of seated Durgā holding 'rundamālā'.

A slab with a pair of feet lies in front. Nearby are seven viragals of granite looking very fresh. Perhaps they were set up by Vīra-Ballāla II after the capture of Hāneya. To the south of these is a rocky hillock, 'Pagade-sālu-gudda,' with a rude granite temple, consisting of a garbhagriha and a sukhānāsī, in each ankana of which are marks on the floor said to be the 'pagade-hāsu' or dice board of the Akkatangis or sisters who used to mount the hill and have a game of dice. But the look of the marks gives a very different impression. The garbhagriha marks appear to show a standing human figure with head to the north. Near its right hand is a mark looking very much like the Brāhmī letter "A". The marks in the sukhānāsī are different and look like a linga with yōnī, a crescent with a star in the middle, etc. To its east, however, are some marks resembling 'pagade-sālu' or a dice board.

To the west are the ruins of an old fortwall of rough large stones (Plate VI-3).

On the way to the Siddâpu inscription, behind Kâdu-Siddhana matha, near a fig-tree, is a Kannada inscription of six lines with a relievo Nandi nearby. It seems to be of the Vijayanagar period.

RÂMADURGA

Râmadurga is situated on a low hill about 150 feet high south of Nâyakana-hatti, in the Chellakeere taluk and has a fort (Plate VII-3)

Fortifications.

nearly square in shape, each of its sides being about 200 yards long. Obanâyak of Râmadurga village stated that the durga was said to have been built in the Pâlegâr days for Râmêśvara linga. The original gate appears to have been on the east. Here a flight of about 10 steps leads to a breach where stood the old entrance. Thirty feet higher up there is an inner fortress (200' x 200'). The fortwalls (about 15' high) are built of rough uncemented stones with parapets formed of smaller stones. At the top of the hill, *i.e.*, in the centre of the upper fort, there are foundations of stones representing former buildings, perhaps forming the chief's quarters. To the west there are several rock-cut ponds 40' x 40' x 20' two of which even now contain rain water. The fortresses are provided with round bastions at the corners but there are also square bastions, one or two of them having slab made openings (2' x 2') which appear to be only outlets for water. No evidence of cannon platforms or musket holes was found. The walls are 10 feet thick. On the west between the two fort walls the rock slopes down. Here there appears to have been a shallow cave which gave the suggestion for a regular cave temple (Plate VII-4).

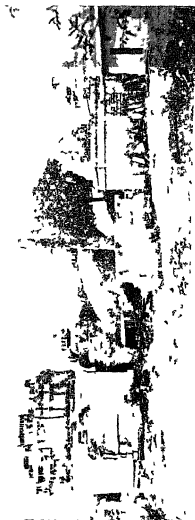
At first the face of the rock was cut by the architects until a vertical wall

Cave Temple.

(25' x 12') was made. Then out of the darkish stone a regular hall was carved with eight pilasters and four free pillars, all of the Dravidian style, with mango fruit capitals and images carved on the lower mouldings. The pillars are 8' high and above them is a rock ceiling about 3' thick. On the pillar mouldings are Purushamrîga, Varâhâvatâra, Narasimha, Kannappa Nayanâr and lions seated on Râkshasas. The ceilings are specially interesting as they are in imitation of the Hoysala work to some extent. The front outer ceiling has a fine padma with a central pendant and hole for the bell. Above the padma are parrots. The whole group is set in a square which is itself set in another, while the panels on both of them are carved all over with four Vidyâdharas, two Gandabhêrundas and a yâli-headed bird, *i.e.*, Śarabha. Among the figures on the beams are Râma and Sîtâ seated, with Lakshmana standing, Śiva seated, Śiva and Pârvatî with Kumâra by their side, Mahîshâsuramardini, Nandi, and stories from the Śaiva purânas. Many designs have been drawn



1 JATINGA RAMESA HILL—VIEW FROM BRAHMAGIRI (p 27)



2 JATINGA RAMESA TEMPLE—RUINS AND LAMP PILLAR (p 27)



3 RAMADURGA—FORTIFICATIONS (p 32)



4 RAMADURGA—CAVE TEMPLE (p 32)

in red ochre, but the work appears to have been stopped before completion. The drawings and half-worked reliefs show very strong Virasaiva influence of the middle of the 18th century A.D. The inner navaranga ceiling has a shallow Bhuvanēśvara with a large padma and pendant. The roof is supported by highly ornate projections of beams and on the large beams there are the eight Dīkṣāpālas. The navaranga mantapa is 30' × 20'. The garbhagriha doorway is a well-worked piece (5' × 2½') with the jambs and lintel ornamented with rows of creepers, flowers and lions supported by niches containing dvārapālas. The central panel of the lintel is unworked. The pilasters supporting the jambs have kalāśas and double-lion faces. The sanctum, the ceiling of which is unfinished, has a blackstone linga on a seat (2½' high) which appears to have been brought from outside. Behind it are three arched niches, the central one having a relief linga engraved under a seven-hooded cobra. The group is inset in a projecting 'tōraṇa' on which are chowri bearers and dvārapālas. The Basava before the cave is fine (4') and well ornamented in imitation of Hoysala work. The temple is one of the best pieces of work of the Nāyaks like the Kaniyavarti temple at Chitaldrug and possibly belongs to the middle of the 18th century. The temple is unique, as none other of the kind is known in the Mysore State.

HASSAN DISTRICT

HALEBID

Halebid is famous as one of the most important places of archaeological interest in the Mysore State. Its temples were briefly noted by Fergusson and other writers on Indian architecture and a brief note was published by Mr. R. Narasimhachar in the Annual Report of this department for the year 1911.

A detailed study of the ancient site and its temples has now been made and it is proposed to take a large number of drawings and photographs. The materials available are so numerous and of such high quality that the publication of a separate monograph on Halebid is under contemplation.

In the following notes an attempt is made to give an idea of the archaeological value of the place, though for want of space detailed studies of many aspects have had to be omitted.

A rough sketch map of the place has now been published for the use of intending visitors. (See Plate VIII.)

In studying the temples, the fact has always been kept in mind that most of these structures have histories of their own, their parts having been often constructed by different generations and sometimes by different dynasties. All available information has been used for analysing the structural parts according to age and style.

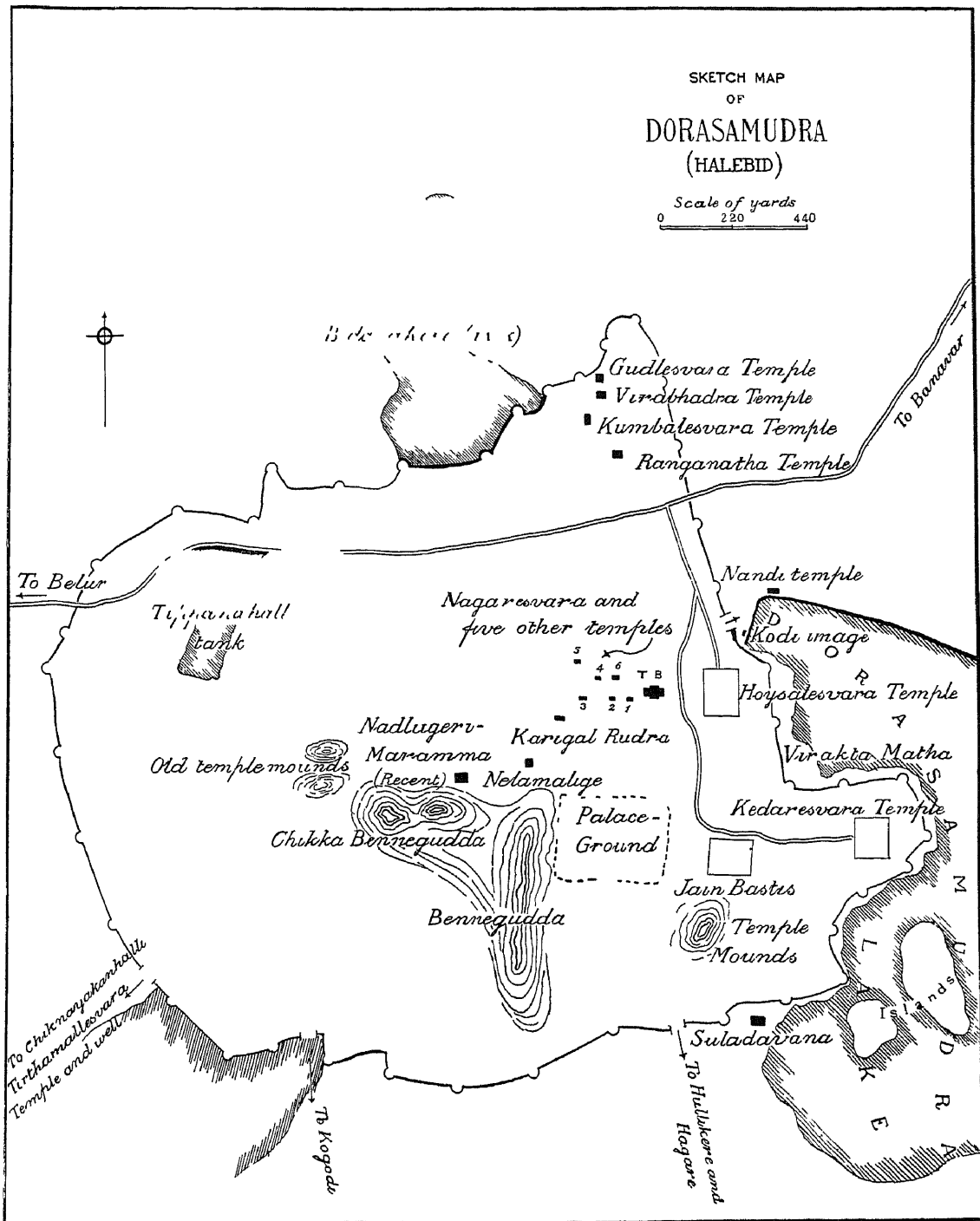
Hoysalesvara Temple

About 18 miles to west-south-west of Banavara Railway Station and 9 miles by road east-north-east of Belur is situated the small village of Halebidu and around which are the ruins of the great city of Dōrasamudra which was for three centuries the capital of the Hoysala Empire. The largest monument of the place, perhaps the greatest ever constructed in that ancient city, is the temple of Hoysalēśvara which stands intact to-day. It is a veritable museum of sculpture containing thousands of carved figures, large and small, which reveal to us the conditions of art and life in the Hoysala Empire (Plates I and XII)

It is a large temple built entirely of greyish soap-stone which yields softly to the chisel and gets hardened with exposure to the atmosphere. The temple is raised on a high platform which, as usual, follows, more or less faithfully, the main contour of the temple and is nearly 15' wide. The temple has two large cells containing the Hoysalēśvara and Śāntalēśvara lingas, respectively (See plan on Plate X.) Both of them have star-shaped outer walls and appear to have had similarly shaped large towers which have now disappeared. To the south, west and north of each garbhagriha on the inside, are large niches corresponding to which there are on the outside tall two-storied towered niches. Each cell has a sukhanāsi and a large indented square shaped navaranga, the two navarangas being connected by a corridor. The back wall of the navaranga is thick and heavy and has two indented square shaped projections at each corner. The corridor has a tower-like projection at the back of its centre and a slightly larger one in front. Four doorways lead from the platform into the navaranga—two from the east, one from the north and one from the south. Towered niches flank each flight of steps both of the platform and of the basement. Outside the building and opposite to each shrine on the east is a mantapa containing a large stone bull. Behind the south bull and to the east is a shrine for the sun god, Sūrya, which faces west.

The temple is the largest existing building of the Hoysala style, but its hugeness is easily forgotten owing to the fact that it is elaborately sculptured. On its outer walls especially, almost every square foot of space and, in many places, every inch is covered with sculptures of gods, animals, men and ornamental designs. The elaborateness of their ornamentation may be compared to jewellery more than to known architectural buildings (See frontispiece to the Annual Report for 1929). The sculptures are also of a high class and possess beauty of ideas and art. The technical skill displayed is of a very high order and the sculptor has revelled in the field available for the exhibition of his talents.

But at the same time though the sculpture of the Hoysalēśvara temple is marvellous, it is never obtrusive. Though each individual figure is a work of art,



sculpture is definitely used by the designer as a subordinate element embellishing the beauty of the structure's architectural design. A view from the distance, especially on the west, would bring conviction on this point. (See Plate I, frontispiece.) The temple with its intricately broken contour and harmonised sculpture and architecture must have, when its high towers stood in their position, produced the impression of majesty and beauty worthy of the greatest monument of the imperial capital.

The temple appears to have had, if not a compound wall, at least a gateway on the south. This ran between the Ganêsa image and the Hoysala group as can be seen from their basements.

It was usual for the Hoysala rulers to inscribe on the navaranga walls or on a slab set up to the south-east of a temple, an inscription recording the erection of the structure. Since no such record has yet been found, it may be surmised that the

History. concerned inscription has been lost. But at Ghattadahalli, about three miles east of Halebid, near the Kallêśvara temple lies a slab, about $7\frac{1}{2}$ ' high, which is inscribed with a record mentioning the construction of a temple for Vishnuvaidhana Hoysalêśvara and the grant of some lands for its support¹. The place of construction is mentioned to be definitely Dvârasamudra and the person who built it was Kêtamalla, an officer of the king. Though the date on which the temple was constructed is not mentioned, the record states that the grant of lands was made in śaka 1043 or A.D. 1121. This definitely establishes that the Hoysalêśvara temple was constructed in or just before the year mentioned.

A close study of the structural details of the temple shows that this original structure consisted of two temples each of which was planned very much like the Kêśava temple at Belur, the dimensions also being nearly the same. Each garbhagriha was star-shaped, the back walls of the navaranga straight and meeting the side walls at right angles, and the navaranga halls with the sukhanâsis were indented square in shape. Possibly the only doorways were those which guarded the garbhagrihas. The eastern half of the building above the basement and railings was supported by pillars, between which there were no screens. The whole building was thus well illuminated by day light and the design was simple, yet beautiful.

But changes began to be made very soon after. The large brick towers perhaps caused a heavy stress on the outer walls of the garbhagriha. To counteract this side-thrust and to give a better protection to the inner niches of the garbhagriha buttresses had to be given. On the south, west and north of each garbhagriha there stood originally, in all probability, small niches which were now superseded, large two-storeyed towered niches being put up in their places. These sometimes covered

¹ Ep. Carn. V, Belur 147, lines 81 ff

the original wall sculptures of the temple, though their basements were carved along with the corresponding friezes of the temple. It may be concluded that these niches were put up after the large wall images had been carved and before the friezes were completed. The projections which have also towerlike tops have led Fergusson to think (see his wood-cut restoration of the temple¹) that smaller towers stood over these portions of the roof. This is unusual in Hoysala temples. The projection at the back of the corridor also appears to have been there before the large images were carved out.

There is more definite evidence that considerable changes were made in the temple a generation after it was built, since an unpublished inscription on the lintel of the southern doorway mentions that the sculptor Kâlidâsi made the lintel for Kâdârôja, the master architect of Narasimha I. Another inscription on a basement cornice to the east of the Sûrya temple mentions that the Eastern doorway, that is the south doorway on the east, was made by Dêmôja. Since Narasimha came to the throne in 1141 A.D., more than 20 years after the temple was constructed, it appears that the four doorways and the series of perforated screens were all put up in Narasimha's reign, probably very soon after his accession. A similar surmise would also probably apply to the corresponding parts of the Belur temple.

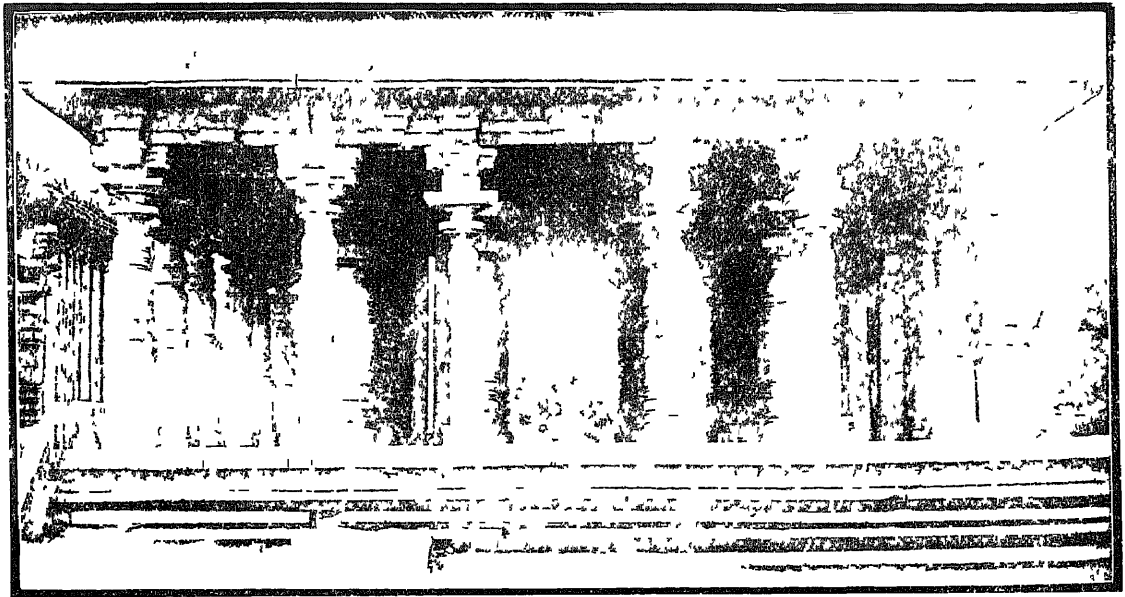
Since there is considerable difference in the design of these new doorways and the sukhanâsi doorways on the one side and the garbhagriha doorways on the other, there is good reason to think that the sukhanâsi doorways, too, were added in the reign of Narasimha.

About this time or later appear to have been built the central towerlike projection on the east, the Surya shrine and possibly the original bull mantapas. That these latter have undergone considerable change in subsequent times is proved by the fact that stray Hoysala vîragals and other sculptures have been used for their ceilings and on the platform of the north bull mantapa appear sculptured friezes which evidently belonged to some other temple.

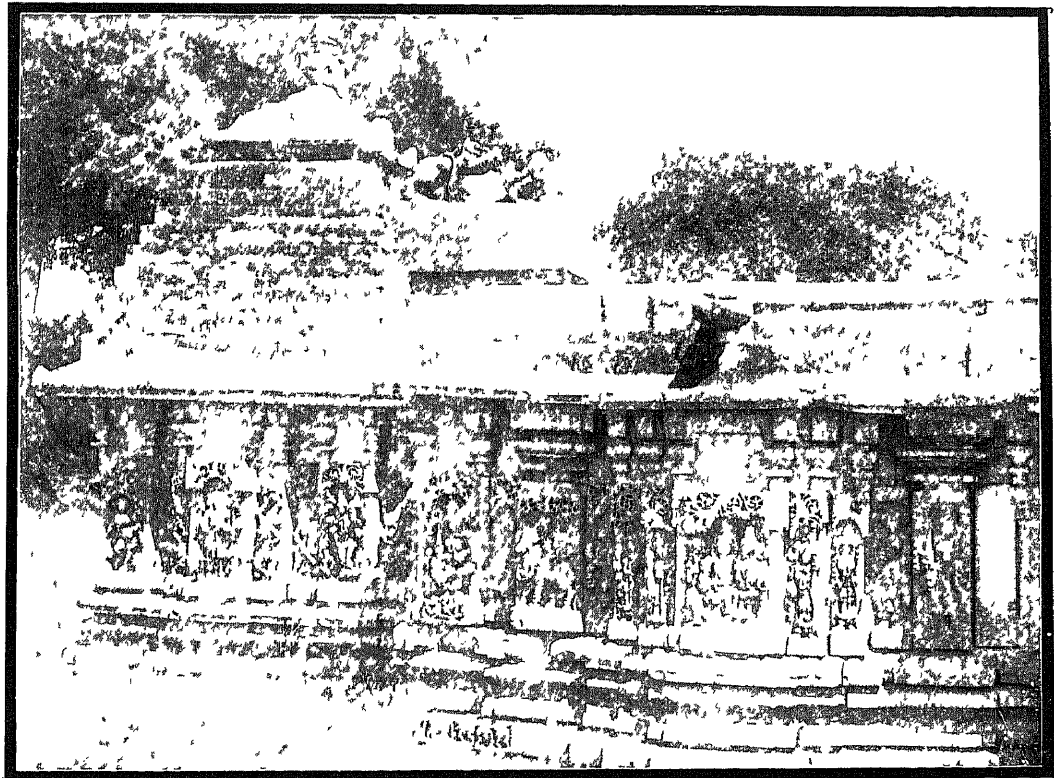
The Hoysalêśvara temple has now been studied in detail under the following heads —

I	Platform and lower niches	XI	Basement eaves below railing
II	Elephant frieze.	XII	Turrets and Lions
III	Lion frieze	XIII	Railing with sculptured panels
IV	Creeper scroll	XIV	Pierced windows
V	Horsemen frieze	XV	Central bracket images
VI	Creeper scroll	XVI	East middle projection
VII	Mythological frieze	XVII	Additional garbhagriha niches
VIII	Makara frieze	XVIII	Base of large images
IX	Hansa (swan) frieze	XIX	Tôranas over large images
X	Small figures below tôranas in front	XX	Larger images behind the temple

¹ Fergusson. History of Indian and Eastern Architecture, Vol I p 445, fig 262



1 PARSVANATHA BASTI, BASTIHALLI, HALEBID—SIDE VIEW OF MUKHAMANTAPA (p 55)



2 VIRABHADRA TEMPLE, HALEBID—SOUTH VIEW (p 59)

XXI	Upper panels of back walls	XXX	Sukhanâsi doorways
XXII	Eaves	XXXI	South sukhânâsi, garbhagriha and Lînga
XXIII	Roof and towers	XXXII	North sukhânâsi, garbhagriha and Lînga
XXIV	Platform niches	XXXIII	South Nandi mantapa
XXV	Four outer doors	XXXIV	North Nandi mantapa
XXVI	Navaranga	XXXV	Surrounding structures
XXVII	Navaranga niches		
XXVIII	Pillars.		
XXIX.	Ceilings		

Since the information collected under each of these headings would form a section and the 35 sections, when put together, would form a volume, only two of the headings are dealt with here, namely, No VII, mythological frieze and No XXV, the outer doorways.

VII—MYTHOLOGICAL FRIEZE

This is the most interesting frieze in the whole temple. It is on a band about nine inches in breadth running quite round the temple except where the other garbhagriha niches have been added at the back. It contains various episodes from the Râmâyana, the Mahâbhârata, the Bhâgavata, and the Śaiva and Vaishnava Purânas, sculptured relief in a series of panels running along the frieze. But it is puzzling to note that there is not always the continuity of the story—sometimes there is, at other times there is not, and it is difficult to understand why the sculptors were allowed to mix up the stories and the episodes. Though the carvings are mostly in miniature owing to the height being not more than about nine inches, yet the work is executed with a fine imagination and artistic sense. These friezes are characteristic of the Hoysala temples and a comparative study ought to be made of them with similar friezes occurring in the Java temples belonging to the 11th century A.D. It is possible that the Hoysalas got the idea from the Javanese or, more probably, both got it from a common source. Only three scenes from this frieze are now illustrated in this report. A large number of photographs are, however, being taken for publication in a separate monograph.

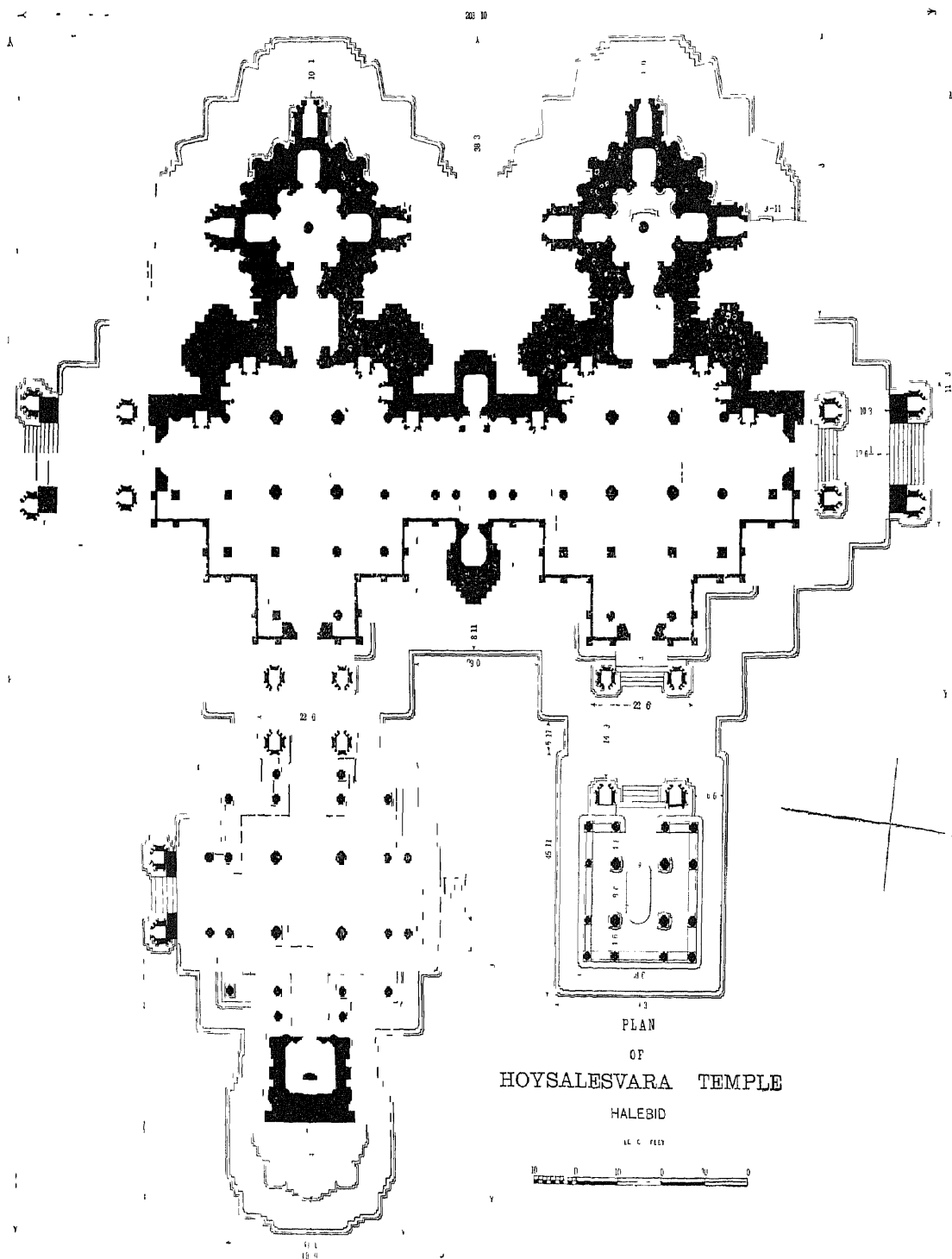
While some of the panels are independent of the others, sometimes several of them have to be grouped to form one subject. To facilitate reference, the exterior of the temple has been divided into 76 sections and the number of each section is indicated in **brackets** (See Plate XI). Where the episode runs over a number of panels the length of the frieze is mentioned roughly in feet. The series, as described here, commences just to the east of the north doorway and runs clockwise around the temple.

North-east.

1. (a) Five feet long—The durbar of some officer without umbrella. He has only two hands. Perhaps Kêtamayya, the builder of the temple, sits in

darbar with officers seated and attendants standing. On one side is a man dancing with accompaniments consisting of a singer with cymbals, two flute players and two drummers.

1. (b) Bhairava with attendants and goblin musicians
2. (a) Bhairavi with attendants
2. (b) (Six ft) Kshīnasāgara-mathana,—the gods (to the left) and the demons (to the right) churn the milky ocean with the Mandara mountain as the rod and the long-bodied cobra, Vāsuki, as the rope. Vishnu as the tortoise supports the Mandara and a demon who is too near the poisonous mouth of the snake has fallen down. The piece is well executed but most of the figures have lost their heads. This story is found again on another panel around the smaller Nandi shrine.
- 2 and 3 Nine feet long—Four groups consisting of dancers and musicians with accompaniments. Two men and two women dance, their dress is interesting. The dancing men wear on each leg five or seven sets of anklets, perhaps hollow. The instruments used are cymbals, flutes and two varieties of drums.
3. Śukrāchārya faces a pot of toddy (*sura*) near which are a cobra and an ant-hill below three toddy palms called popularly kadamba-vriksha. A parrot drinks from the pot and another rishi is taking the drink as an offering to Bhairava and Bhairavi who stand behind with attendants. The story of how Śukra consumed Kacha when drunk and forbade the use of intoxicants is well-known in the purāṇic story of Kacha and Dēvayāni.
3. Lady seated under canopy with attendants and body-guards, perhaps Lakshmi.
4. Nine feet long—Darbar of Umāmahēśvara—Umāmahēśvara (Śiva with Umā on the left thigh) is seated in state with Nandi, Gaṇēśa, mouse, attendants, hamsa and three-faced Brahma to his right and Kumāra on peacock, attendants, dancers and musicians, Garuda and Vishnu to the left. To the right of Brahma are the eight Dīkṣālas or guardians of the directions arriving on their vehicles with their consorts and attendants—Indra on the elephant, Agni on the ram, Yama on the buffalo, Nuṭi on the demon, Varuna on the makara, Vāyu on the antelope, Kubēra on the horse and Īśāna on the bull.
5. Nine feet long—The story of Bali
 - (a) Bali, the demon emperor (his fangs are seen) sits in darbar with ministers, attendants and soldiers
 - (b) Vāmana, the dwarf Brāhmin student begs for a gift



- (c) The gift is made with pouring of water while Sukrâchârya, Bali's preceptor, protests.
- (d) Sukra walks out, but is appeased by Garuda.
- (e) Vâmana as Tivikîama with four hands measures the three worlds in three paces, while the assembly stand with joined hands.
- 6. (a) Five feet long—Indra in the Pushpaka vimâna (palanquin) with female carriers and attendants and male body-guards.
- 6. (b) Vîrabhadra with fangs and a third eye, in durbar.
- 6. (c) Śiva seated in state
- (d) Durbar of some deity with a lady and drummers dancing to the right and ministers and attendants to the left, (Unfinished, identification doubtful)

NORTH-EAST DOOR.

East.

- 7. (a) Male and female dancers with accompaniments.
- (b) Bhairava with dancers and attendants
- 8. (a) Bhairavî
- (b) Five feet—A lady and Śiva dancing with accompaniments
- 8. (c) **9, 10 and 11**—Umâmahêsvara in durbar Near corner of 9 and 10 with Nandi to his left, Shanmukha, Vishnu, Yakshas and goblins dancing (one dwarf is drumming on his belly) with attendants and musicians, Bhairava and Bhairavî and the last 6 of the 8 Dikpâlakas. To his right are Ganêsa, Brahma, ladies, dancers, musicians and accompaniments, Bhairava, dancers, Umâmahêsvara again, and Saiva door-keepers. To further right—horsemen, Indra on the elephant and soldiers are proceeding to Kailâsa.
- (b) Dancers and musicians.
- 12. (a) Men dancing with accompaniments
- (b) Bhairava and Bhairavî with goblin musicians and attendants
- 13, 14, 15, 16 and 17**—Bhâgavata The story of Kṛishna beginning from **17** and running on to **13** The figures are described in order from left to right
- 18. (a) Vâsudêva in prison with the guardsman asleep while standing.
- 17. (a) Vâsudêva carries baby Kṛishna who is protected by Âdiśêsha across the Yamunâ and hands him over to Gopîdêvî with whom is Balarâma
- (b) Kṛishna slays Pûtanî, Bakâsura and Śakatâsura, destroys the twin-trees, loots butter and milk pails, plays on his flute, with the cowherds and cowherdresses singing (mouth opened) and even cobras dancing
- 16. He is worshipped and lifts up the Gôvardhana hill, while he appears to his friends in the divine form as Śrî Kṛishna with the four arms holding

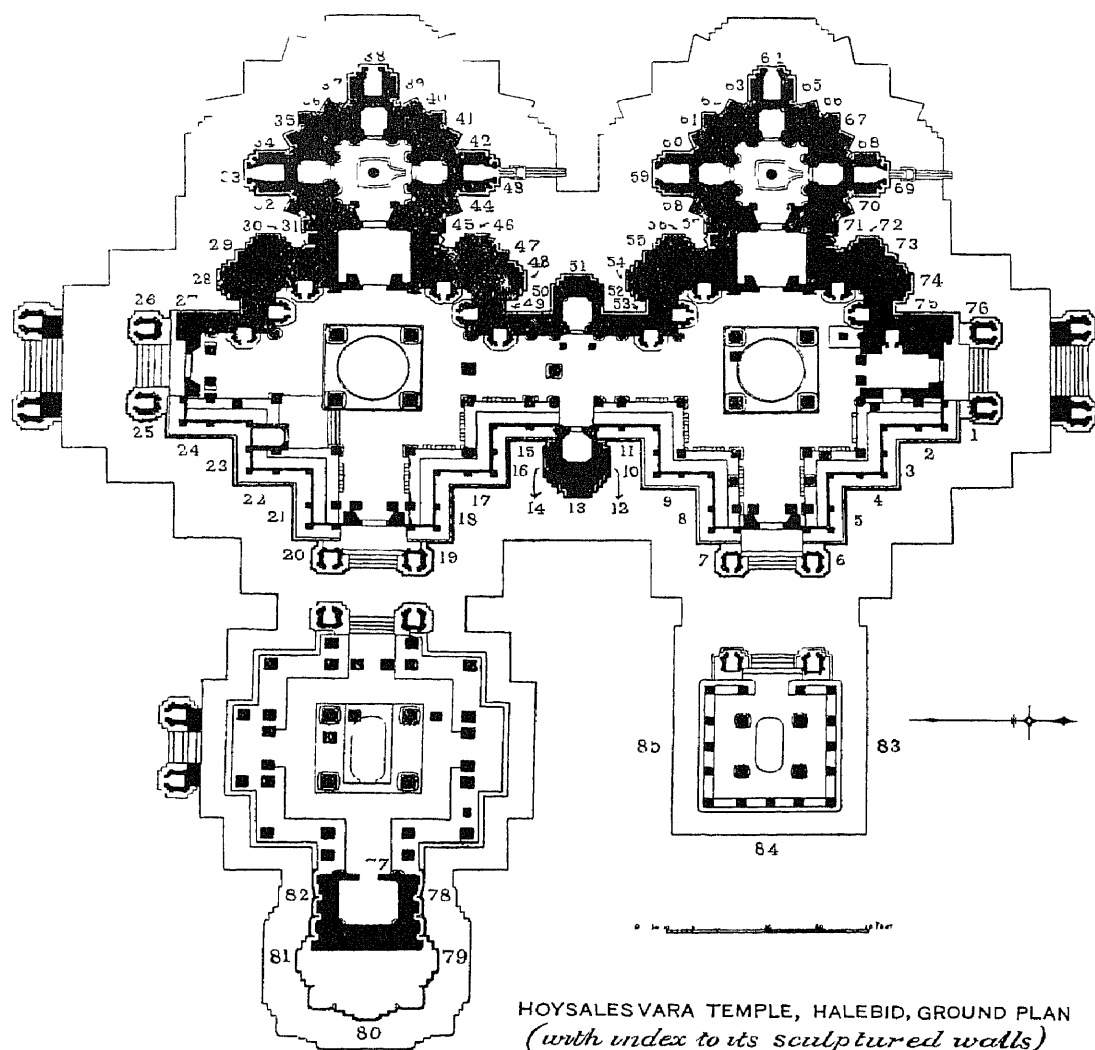
padma, śankha, chakra and gadā India begs pardon Krishna slays a demon and Dhēnukāsura

15. He is taken in a chariot with Balarāma across the Yamunā by Akrūra, and he is met near Madhura by the dwarf hunchbacked woman whom he cures He breaks a bow at a festival, slays Kamsa's elephant and with Balarāma's help overcomes Mushtika and Chānūra in a hand to hand fight This last scene is shown with a circle around it as in modern caricatures, perhaps to indicate that the combatants were revolving round each other
14. (a) Dancers and musicians celebrating Krishna's victory.
(b) Krishna as Pradyumna holding gadā, chakra, padma and śankha and, supported by India on his elephant, fights Narakāsura and his demons and slays them, the victory is celebrated with dance and music.
13. (a) Unworked
13. (b) Pārijāta-haṛana Krishna and Satyabhāmā carried by Garuda, fight Indra and Īśāna (i.e., all the Dīpālas) and win the Pārijāta tree and flowers The accoutrements of the elephant are interesting Indra sits on the elephant's neck while behind him is a platform (with dhvaja) from which two bowmen are shooting
13. (c) Dancers with accompaniments.
18. (b) Broken or partly worked only
(c) Two kings at dice: Yudhishtira and Śakuni.
(d) Partly worked a battle
19. (a) From the right—a battle Kan letter ँ, perhaps the initial of Māba or Mābala, the sculptor
(b) Kichaka molests Draupadī who appeals to Bhīma. The latter dresses himself like a lady and meets Kichaka.
(c) Dancers

SOUTH-EAST DOOR

South-east

Here the Mahābhārata war commences and runs on to face 28 across the south door but only vigorous battle scenes (of a length of about 5 or 6 feet) from the Bhīshma parva to the Śalya parva appear to be shown Other scenes are shown here and there at the back of the temple Even in these four parvas, there are mostly carved chariots, each with a hero archer shooting arrows from it the horses being driven by a charioteer He has soldiers fighting around him while between the chariots in the middle of the group is usually one soldier slaying another. The chariots consist of wooden platforms on four wheels, with or without spokes, and have the hero's banner and emblem on a pillar behind him Since most of these



dhvajās are damaged and there is little variation in the faces of the combatants or in the events, it is not possible to identify definitely single episodes. The parvas, however, can be differentiated.

- 22, 21, 20.** From right to left—Bhishma paṇḍita
22. (a) Duryōdhana's durbā—the aged Bhishma (bearded) is anointed as generalissimo of the Kauravas
22 and 21. Bhishma and Arjuna meet in combat on several occasions (actually eight groups)
20 Dancers celebrate Arjuna's victory.
24 and 23. Drōṇa paṇḍita—Drōṇa (with beard) and Arjuna fight (five groups). Some panels are unworked
25. (a) Dancers celebrate Arjuna's victory over Drōṇa
 (b) Vishnu standing (partly worked)

SOUTH DOOR

South-west

- 27 and 26.** Karna with his Pakṣidhvaja and Arjuna with his Kapidhvaja meet thrice and fight—Each group is like the other and there is nothing to show where the battle started or where it ended. Arjuna's chariot has springs. The work is generally fine.
27. (b) Śalya and Arjuna fight and behind Śalya is the Kaurava army marching forth—here and in one or two other places Arjuna has no 'yajñōpavīta', making the identity doubtful
28. (a) Dancers celebrate the victory of the Pāṇḍavas. The Mahābhārata story stops here
28. (b) The myth of Mōhinī. Mōhinī at toilet, Mōhinī's naked dance with Bhaṣmāsura admiring, Mōhinī with flute, Mōhinī and parrot with Dakṣiṇāmūrti and monkey, Mōhinī dancing (two postures, with hand over head)
28. (c) Umāmahēśvara in durbā with Bhairava and goblins and dancers.
29. (a) Tāṇḍavēśvara with Bhairava, Vishnu and attendants
29. (b) Arjuna proceeds to the forest, meets the sages (sculptor Balana), sees their ladies (who wear leaves) pound wild rice, and performs penance on the Indrakila hill in the company of other sages, standing on one leg. A boar dashes towards him and Arjuna fights Śiva who is dressed as a hunter and is followed by Pārvatī as a huntress (Plate XIII, 1.)
30. Aranya-paṇḍita. Saṁdhava episode. A bearded figure appears on the scene and is probably Saṁdhava. Saṁdhava abducts Draupadī whom he tries to slay but is prevented by another man, perhaps Bhīma. Bhīma and Draupadī embrace each other. Chitrakṣa and his

Gandharvas march forth to the battle The scene reminds us of the Bacchanalians marching in Gandhara art (See V A Smith, History of Fine Art in India and Ceylon, P 123)

31. (a) Arjuna salutes forth and Chitrakṣa surrenders and stands on his chariot with folded hands
31. (b) 7 feet—Bhagadatta on his elephant attacks Bhīma while Krishna in his divine four-handed form protects Arjuna from the tusk of the divine boar Bhīma fights the elephant and slays it
- 32, 33 and 34 These belong to the south additional niche of the south shrine which cuts off the continuity of the original frieze
32. Tāṇḍavēśvara dancing with Gaṇeśa, musicians and attendants In a corner is a half worked Trivikrama
- 33 Similar to No 32 Tāṇḍavēśvara, Gaṇeśa, Mōhinī, Bhairava, goblins, etc.
34. Vishnu as Vāmana in sukhāsana (śankha, chakra, gadā and padma) with consorts, Garuda and attendants

Main wall

35. (a) Dancers and musicians

(b) Śiva and Pārvatī in Guṇjākalyāṇa (marriage of Pārvatī)

Himālaya gives away in marriage by *dharma* his daughter to Śiva. Umamahēśvara in *durba* with Vishnu to the left and Brahma with consorts to the right To further right, lady dances with musicians.

(c) Tāṇḍavēśvara

36. (a) Shanmukha, who has six faces and the Mayūra-dhvaja, is followed by the eight Dikpālakas and fights the demon Tārakāsura or Sura Padmāsura, whose chariot is drawn by lions An elephant tramples on a man. Kan letter ॐ (= ॐ ?)

36. (b) Tāṇḍavēśvara with group of attendants

36. (c) Pāñjātaharana—same as before

36. (d) Three-faced Brahma on the swan

West additional niche of south shrine

37. (a) Śiva, Gaṇeśa, Kumāra and others dancing

(b) Yôganarasimha

38. Umamahēśvara, dvārapālas, Mahishāsura-mardini, Bhairava and musicians

- 39 Bhairava with dancing attendants, Mōhinī, etc Mōhinī dances with an upper cloth over her head while next to her is a lady pouring water (or wine ?) into the mouth of a seated child (or dancer ?)

West —

Main wall —

40. (a) Anantaśayana—Padmanābha, with the dēvas in reverential attitude.

(b) Prahlāda episode (from the Bhāgavata) Hanyakaśipu in *durba*.

- (c) Prahlāda and executioners
- (d) Prahlāda among cobras
- (e) Prahlāda between the elephants (Plate No. XIII-3)
- 41. (a) Mityudēvi (skeleton body) with 16 hands springs out of fire and slays the demons
- (b) Prahlāda meets his father
- (c) Left to right—Narasimha appears in a pillar, battles with Huanyakaśipu and slays him as Ugra-Narasimha, while Prahlāda stands with joined hands
- (d) Mōhinī (Bharavī) and Bhauava
- (e) Rāmāyana Battle between Rāma and Rāvana Between them Hanumân fights the demons whom he seizes in the coils of his tail. Rāma's chariot is drawn by horses, while Rāvana's is drawn by donkeys whose long ears are unmistakable Sculptor Tānagundīa Handāsi

North additional niche of south shrine —

- 42. Indra seated with attendants and elephant below.
- 43. Brahma, Sarasvatī, dancers, etc
- 44. Dancers and musicians and Dharanīvarāha
- 45. (a) Ten feet long—Mahābhārata—Battle between Karna and Arjuna, the sculptures are in very good condition and the dhvajās can be well identified Bhīma slays Duśāsana whose intestines he draws out while Draupadī dresses her hair with them (Plate XIII-2)
- (b) Karna and Arjuna in battle
- (c) Umāmahēśvara with Ganapati, etc, and dancers.
- (d) Man and woman kissing
- 46. (a) Mōhinī dancing, admiring ear-ring in mirror, etc
- (b) A battle Sculptor—Rēvōja
- (c) Mōhinī and Dakshināmūrti, Gandharva and Kinnarī kissing.
- (d) A hero in a vimāna
- (e) Fight between elephant riders and foresters
- (f) The story of a human sacrifice among hunters Husband and wife.
- (g) Father and mother take a child to Kālī and slay it as an offering.
- 47. (a) Distribution of human flesh and blood.
- (b) Kālī worshippers, the parents have their child restored to them.
- (c) Rāmāyana—Kishkindhā Kānda—Rāma receives Sugrīva and Hanumân.
- (d) Sapta tāla-ahhādāna and the death of Vālī.
- (e) Mōhinī in various poses
- 48. (a) Mōhinī, musicians and admirers
- (b) Lover soliciting and winning lady

(c) Dancers and musicians

49. Battle between a human hero, possibly (Arjuna), and the gods, among whom are Śūrya and five of the Dīpālakas, perhaps refers to the Khāṇḍava-dahana episode. The Gods are shown above the clouds, while wavy lines represent either the sea or the fire which consumed the Khāṇḍava forest.

50. (a) The gods, resting in their clouds, give boons to Arjuna.

(b) Victory is celebrated by musicians and dancers.

51. (a) Umamahēśvara seated in state with dancers and musicians.

(b) Vishnu, Śiva and Brahma standing with attendants. Kannada inscription, sculptor—ಬೇಲೂರ ಲಕ್ಕಪ್ಪ—Lakkappa of Belur.

(c) Durgā and Brahma standing.

52. (a) Śārādā seated, enjoying dance.

(b) Śiva standing with 12 ladies in attendance.

(c) Maṇmatha and Rati with attendants, a deer-headed being (Vasanta?) holding makaradhvaja.

- 53 and 54. (a) Eight feet long—Indrakila story—Arjuna takes leave of Kuntī, his brothers and Draupadī, passes by the rishī ladies pounding rice, visits the rishis who worship linga under canopy, performs penance on one leg on the Indrakila mountain, while the gods dance with joy. Śiva and Arjuna both hit a wild boar together, and fight each other, Arjuna floors Śiva, but Pārvatī interferes. Umā and Mahēśa grant the boon of Pāsupatāstra to Arjuna. Sculptor—ಕೇತನ, Kētana.

(b) Dancers celebrate the event with accompaniments.

(c) Śiva is enamoured of Mōhini.

(d) Pārvatī is seated in state.

55. Rāmāyana—

(a) Rāma and Sītā see the golden deer from their hut.

(b) Rāma and Lakshmana receive Hanumān and Sugrīva and their monkey hosts who bring presents.

(c) Rāma shoots through the seven palms and slays Vāli.

(d) Rāma proclaims Sugrīva as king of the monkeys.

(e) Rāma gives Hanumān his signet ring for Sītā.

56. (a) Dancers with accompaniments.

(b) Rāma, Lakshmana and Sītā, the canopy over their heads is missing.

(c) Mōhini, Bhasmāsura, Dakṣiṇāmūrti, musicians and attendants.

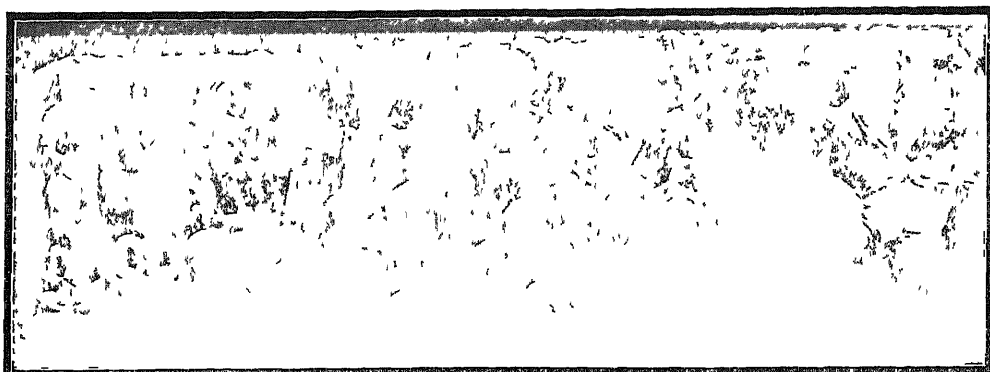
(d) Dancing party and Mōhini.

57. (a) Bhaṇava with attendants and dancers.

(b) Anantasayana.

(c) Bali seated under canopy with Śukra walking out.

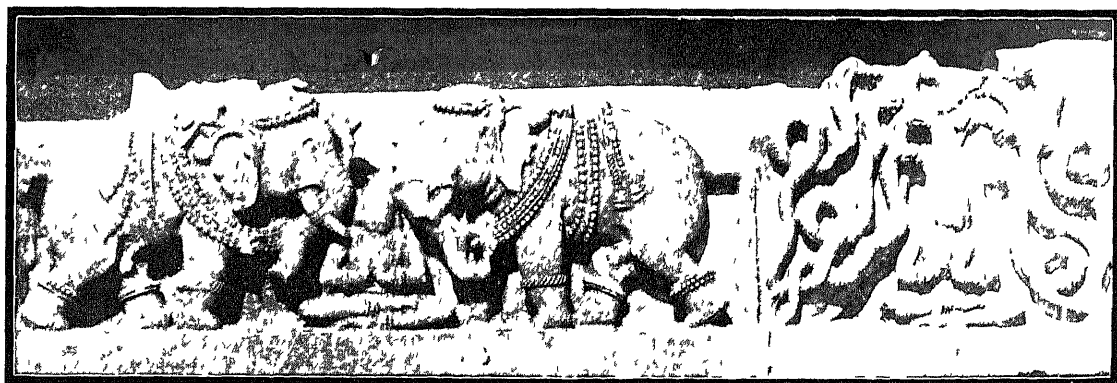
HOYSALESVARA TEMPLE, HALEBID



1 ARJUNA FIGHTS SIVA (p 41)



2 BHIMA SLAYS DUSSASANA (p 43)



3 PRAHLADA IS PERSECUTED (p 43)

South additional niche of north shrine.

58. The twelve forms of Vishnu, standing, with intervening turrets
59. Śiva and Ganapati dancing with accompaniments
60. The 12 Âdityas standing with a shooting Chhâyâ and Châmara bearer on either side
61. (a) Vishnu seated in state with entourage
(b) Dhritarâshtra and Bhîshma in debate before the great war
(c) Battle between Bhîshma and Arjuna, four-handed Krishna is the latter's charioteer
62. (a) Battle between Bhîshma and Arjuna
(b) Half-worked and not clear
(c) Battle between Drôna and Arjuna

West additional niche of north shrine.

63. (a) Śiva and Mōhinî dancing.
(b) Ugra-Narasimha seated in state.
(c) Śiva dancing with Ganēśa, etc.
64. Tândavêśvara, musicians, etc
65. Main wall The seven holy mothers with Durgâ and Virabhadra to right.
66. Mahâbhârata continued—This interruption of the Mahâbhârata story creates a suspicion that the large niches are additional
 - (a) Abhimanyu attacks the chakra-vyûha which is defended by Kalaśa-dhvajâ Drôna Abhimanyu enters the *vyûha* in the right place, storms its centre and is shot by all the Kaurava heroes together and is killed The picture shows his body riddled with arrows and he is still fighting. Around him lie the slain Kaurava battalions. Outside, Bhîma is fighting to rescue his nephew
 - (b) Krishna tells Arjuna of his son's death when the two are bathing in the Vaiśampâyana lake, while a two-wheeled chariot waits by
 - (c) Bhîma slays Duśśâsana with whose intestines Draupadî adorns her hair Inscription below —ದುಸ್ಸಶ ವಧೆ and in Nâgarî ಅಂ ಶ್ರೀ ಮಹೇಶ್ವರ ತನ್ನವೈಜಲಿ.
 - (d) Drôna and others rush to Duśśâsana's rescue in two-wheeled chariots.
67. (a) Bhîma fights Bhagadatta's elephant while Arjuna shoots from behind Bhîma, Krishna with four hands saves Arjuna from the divine boar's tusk which is hurled at him
(b) Bhîma slays the elephant
(c) War with elephant battalion, men and elephants lie about in a heap
(d) Arjuna fights the Sama-saptakas whose hands are pinned to their faces with arrows Behind Arjuna is a man blowing a horn and this instrument is often popularly called a telescope The existence of telescopes,

however, is proved elsewhere in many sculptures Sculptor Haupa.
Kan-inscription ಚ (ಬ ?) ಚದುಗಿದು ಹರಿಪನೂ ಬೆಲೂನ ಅಗದೂ ಇದಂ

North additional niche of north shrine

- 68 Śiva and entourage dancing
69 Varied forms of Vishnu standing, some spaces blank
70. (a) Rudras standing—There are only eight figures out of the proper 11.
Three are unworked on the main wall
71 (a) Mōhini dancing, in the middle a woman is pouring water or wine into another's mouth
(b) Monkey molests Mōhini More dancers
72. Bhairavi group—Sculptor, Māba Dakshināmūrti is seated and has a coat and a cap with button pattern on it
(b) Ladies in three panels One of them is a mother with a child on her hip
(c) Umāmahēśvara holding full court with dancers to the left and Ganēśa, Kumāra, Vishnu and Brahma to the right Sculptors
ಮುಬ, ಮಾಬನ ಮಾಬ, ಕಂಬನ ಮಸ
ಇ ಮಾಡಿ (ದ)
(d) Ladies more poses
73. (a) Tāndava-Sarasvatī
(b) Tāndavēśvara with dancing Ganēśa
(c) Ugra-Narasimha
(d) Vishnu standing—three forms.
74. (a) Gaṇāsura-mardana and dancing Ganēśa.
(b) Pārvatī, with mangoose at her foot, holds court in Kailāsa
(c) Dancers, Kumāra and Lakshminārāyaṇa
(d) Dancers and Mōhini as Kāpālikā.
75. (a) Dōhala—a fair lady kicking the Aśōka tree and plucking its fruit (?).
(b) Dancers with accompaniments, Śiva in the corner
76. Śiva, (two-handed) and Pārvatī in darbar with dancers and musicians, the Ganas wearing kullāvi caps and coats to the right, rishis bringing fruit, Vishnu and Ganēśa to the left This Vishnu holds śankha, goad, padma and gadā

XXV FOUR OUTER DOORS

There are four doorways of almost similar design They may be numbered thus, (1) North, (2) North-east, (3) South-east, (4) South The excellence of their work is in the reverse order so that it would be convenient to describe them in that order.

(4) South door —When the original temple was built, the navarangas were open pavilions with no doorways. In the days of Narasimha I, they were enclosed and the four entrances were provided with doorways as seen from an inscription on the lintel of the south doorway¹

This doorway is supported on each side by a dvârapâla, about six feet high, with the third eye and fangs and wearing all possible ornaments, the latter being worked in the most elaborate fashion to the minutest detail. They wear jatâmakuta, stand in tribhanga and have four hands each. The one to the right of the doorway holds a damaruga and cobra in the back hands while the front ones held originally the trisûla and gadâ, which are now broken. The one on the left holds a blazing fire and damaruga. His front hands also are broken. Their damaged faces have been recently trimmed, so that they now appear ugly and flat. They are carved on stones separate from the slabs which serve as jambs, unlike as in the sukhânâsi doorway at Belur. A technical point to be noted is the use of the small drill especially, for separating the small beads, tens of thousands of which go to form the ornaments of each dvârapâla. The lintel is a large heavy slab about 12 feet long, three feet high and one and half feet thick, on which is elaborately carved a design with Tândavêśvara in the centre. The god dances on the body of Andhakâsura and has his eight hands in the usual poses. He has a jatâmakuta and a third eye and is fully ornamented. His figure is fine and the face wears a benign smile. Andhakâsura looks up at the lord, so also Nandi, the bull, and the crowd of musicians who accompany the lord with drums and cymbals. Above the god's head is a five-hooded snake with a towering canopy. To the right and left of the group are panels formed by tower-crested pilasters between which, to the right, stands Brahma and, to the left, Vishnu. Above the god is a latâ-tôrana surrounded by a serpentine makara-tôrana in the convolutions of both of which are swans, musicians and flowers. On each side is a makara with a warrior in its mouth, Varuna and consort on its back and soldiers in vîrâsana near its feet, behind it are more soldiers. At each end, there is a lion with a cobra in its mouth, the one on the right fighting an elephant, the one on the left fighting the hero Sala. Above the makara-tôrana and partly hidden by it are friezes of seated Saptamâtrikâs, Gandharva musicians and the eight Dikpâlas. At each end, on the top, above the lions is the figure of a soldier, perhaps Virabhadra, with fangs, jatâmakuta, oblong shield and sword. (No third eye is seen.)

The sculptor was Kâlidâsi as already stated. His work as a whole is an elaborately carved piece unequalled for its elegance and beauty. All these slabs composing the doorway, whether sculptured or not, are of soft potstone, easily

¹ The inscription is unpublished and reads thus

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಹೊಯ್ಸಳ ನಾರಸಿಂಹದೇವನ ರೂವಾರಿ ಕೇದಾರೊಂಜನೆ ಮಲಹರಗಂಡ

² ಭೇರುಂಡ ರೂವಾರಿಗಿರಿವಜ್ರದಂಡ ರೂವಾರಿ ಕಾಳಿದಾಸಿ ಗೆಯ್ವಮಹರ ತೋರಣ । ಮಂಗಳಂ ಶ್ರೀ

yielding to the chisel This is one of the finest doorways of the temple, and through it the Hoysala king used to visit the linga every morning, coming from his palace which was a furlong away to the south-west At the back of the lintel stone inside the doorway an attempt has been made to carve another panel of Tândavêśvara. But it appears to have been abandoned at an early stage

(3) South-east Doorway (Plate XII-1) This is perhaps the best of the outer doorways In design, quality and execution, it is very similar to the south doorway and is the work of Dêmoja¹ Only the chief differences will be noted here. The ten hands of Tândavêśvara are intact, except one, and they are thus disposed rosary, lamba-hasta, sword, trident, arrow, svarga-hasta, drum, bow, buckle and bowl Inside the latâ-tôrana is a pushpa-tôrana with an inner frieze containing fourteen small figures in the flying posture They consist of musicians with varied instruments Above the makara-tôrana there are only two friezes the lower one containing the eight Dikpâlas and the upper one consisting of 14 figures standing in samabhanga. These are in order, to the right Narasimha, Sarasvatî, Brahma, Ganêśa, Pârvatî, (doubtful), Siva, to the left Śiva, Pârvatî, Bhairava, Indrânî, Kêśava, Sūryanârâyana, Pârvatî Above the latâ-tôrana at each upper corner is a small figure under an arch, of these the one on the left holds padma and gadâ and must be a form of Vishnu On the back of this lintel also is a half carved Tândavêśvara group as on doorway No. 4

(2) North-east Doorway —This also, on the whole, resembles the other two with these differences The figures have shortish limbs and are less finely carved The musicians around Śiva's head are larger than those on the other doorways and look crowded. Behind the makara-tôrana and above the clouds are only two friezes of the Gandharvas, holding garlands, and the Dikpâlakas Behind the tail of the makaras there are no lions, since the sculptures end there The main figure, especially, does not appear to have been finished and polished. The two dvârapâlas who originally stood against the jambs are missing, leaving the bare slabs open to view.

(1) North doorway —This doorway very closely resembles doorway No 2, and is even less elaborate The figure of dancing Śiva is inferior to the other three, the right leg being too far lifted Near the god there are only two drummers and no other musicians The tôranas are poorer in execution while above them over the clouds is only one row of figures consisting of the eight Dikpâlakas The lions and soldiers at the top ends are absent This is perhaps the poorest of the four lintels The original dvârapâlas of this doorway are lost and the two now standing against the jambs have been brought recently from elsewhere and placed

¹ The Kannada inscription on a basement cornice, behind the Surya shrine, reads
ಪೂರ್ವದ ಬಾಗಿಲವಾಡವ ದೇವೋಜ ಗೇಡ

here They are also mispaired Doorways 2 and 1 have no design on the inner faces of the lintel and appear to be the work of the same sculptor

Kedaresvara Temple

The Kêdârêśvara temple has been studied under the following heads —

I	History	XV	Pierced windows
II	General description	XVI	Large wall images
III	Platform	XVII	Upper wall panels
IV	Elephant frieze	XVIII	Eaves
V	Horsemen frieze	XIX	Roof and tower
VI	Creepers scroll	XX	Navaranga
VII	Lions frieze	XXI	Pillars
VIII	Creepers scroll	XXII	Ceilings
IX	Mythological frieze	XXIII	Niches
X	Makaras	XXIV	South Cell
XI	Swans	XXV	North Cell
XII	Yakshas	XXVI	West Sukhanâsi
XIII	Turrets and lions	XXVII	West Garbhagriha and Linga
XIV	Front railing		

In this Report only some points from the note under II are published.

II—GENERAL DESCRIPTION

If we make allowances for the mistakes made by the renovators of the last generation, the Kêdârêśvara temple is a homogeneous structure, most typical of Hoysala architecture. It has no accretional buildings and additional structures to mar its design. In this respect, it is valuable, like the Kêśava temple at Sômanâthapûr, for the purity of its type unlike the Belur or even the Hoysalêśvara temples which have accretional later buildings.

Though it had three shrines, its general plan was that of a typical single-celled Hoysala temple with a star-shaped garbhagriha, an open sukhânâsi and an indented square shaped navaranga. The latter was open on the east, where there is a slight extension to accommodate the platform and doorway ankana. The west extension of the navaranga was provided with a doorway which converted it into a sukhânâsi, while similar doorways for the south and north extensions converted them into smaller cells, though the building was really planned like a single-celled structure.

Its size is about equal to the Kappechennigarâya temple in Belur but it differs from that temple in having its outside walls covered elaborately with sculptures of a quality not in any way inferior to those of the Belur and Hoysalêśvara temples.

The ceilings are many of them dome-shaped, interestingly designed and tastefully carved. In nearly all respects the Kêdârêśvara temple can be studied as a typical structure of the Hoysala style. Fergusson considered it the finest building of the style. There is an interesting point to be noted in the plan of the temple. It does not appear to face directly east, nor is it inclined 18° north of east as the Belur and Hoysalêśvara temples are. Its centre line appears to be about 15° south of east. Why this difference has arisen is difficult to explain. Could it be that the old architects were not quite sure of the correct east to west line?

HALEBID—SURVEY OF THE SITE OF DORASAMUDRA.

See the map on Plate VIII

In the old Hoysala fort, there is the eastern gateway leading from the Hoysalêśvara temple by a winding road through the fort wall on to the tank bund. On the outside, the gate is defended by two buttresses having walls of huge rough stones. It is a wonder how these heavy masses of stone were moved and placed in position.

About a hundred yards to the west of the traveller's bungalow, there is a group of five ruined temples (Number 16) with the Nagarêśvara **Panchalingesvara Temple.** in the centre and the four others arranged in 'T' form two directly to its east, one to its north and one to its south. They are mostly structures of darkish stone of the typical Hoysala type with beautifully worked turrets, Bhuvanêśvari domes, large wall images and running friezes of swans, makaras, mythology and elephants visible here and there among the mounds. The central one which is of very darkish hard stone appears to have been a large structure of very great beauty. Its fallen ceiling dome pieces, wall friezes and beautiful large wall images bear testimony to its artistic greatness. The wall images are much larger than those of the Kêdârêśvara temple, though smaller than those of the Hoysalêśvara temple. Several fine pieces like Krishna, Garuda, Indra on his elephant, two monkeys fighting for a fruit, etc., are lying about. They are sculptures of much beauty, not inferior to those of the other temples at Halebid. The doorway of the gaibhagriha which is said to have been standing a generation ago is stated to have been removed to the Kêdârêśvara temple. On the pedestal of the wall images is a running creeper-scroll, about nine inches wide. This characteristic helps us to identify many wall images now in the Kêdârêśvara temple as having been brought from the runs of the Nagarêśvara temple.

To the north of the central temple is the fifth mound on which the Râmâyana frieze (the Saptatâla story), two friezes of makaras and hamsas and a row of elephants and a large linga pedestal are seen. The basement of the gaibhagriha of the south temple can also be seen. It is observed that between the outer wall which

is composed of large square slabs placed one above the other and the inner wall is a core of large bricks showing the nature of the filling in of some of the old temples. These temples are built on the top of the slope to the north of the Benne-gudda which commands a good view towards the east, north and west. The area will fully repay excavation as sculptures of great value are sure to be found. The existence of the five temples together, with the central one of Nagarêśvara, suggests that the area was almost in the centre of the busiest quarter of the old city. The main road must have run by the temples from west to east, *i e*, from the Belur gate to the Hoysalêśvara temple. A furlong to the south is the palace area.

About a hundred yards to the west of the Nagarêśvara temple, beyond a stone ridge, there is the Kari-kal Rudrêśvara temple, a small **Rudresvara Temple.** trikûtâchala of the early Hoysala type in which are installed two lingas and a black stone image of Virabhadra. The plan, though plain, the round pillars of the navaranga, the domed ceilings and the ornate doorways with Gajalakshmi lintel, the vimânas of the stepped pyramid type, the porch outside the navaranga and its pierced windows and the use of soap and pot stone, and finally, the Hoysala crest in front of the tower of this Rudrêśvara shrine declare it as a minor Hoysala building of the early period. The temple faces due south and has a mahâdvâra of the old, though simple type, outside which might have run the old road from west to east.

Directly to the west of the Rudrêśvara temple by a hundred yards on the north slope of the Benne-gudda, there is a large mound of earth on which lies the inscription stone, Belur 342. About 15 yards to the south-west is a pit in the ground in which at a depth of about six feet from the surface can be seen a small typically rounded pillar of pot stone. This is pointed out as a Nelamâlige or underground cellar. It is perhaps worthwhile excavating the area.

About a hundred yards further west, on a lower level, there is a soap-stone figure of Durgâ seated in sukhâsana holding, as usual, the trident, drum, kapâla and head. She wears a rundamâlâ and has a beheaded man under her foot, and goblins to the right and the left, and a trunkless head under her seat. It is no doubt a Hoysala image. One of its right hands is broken and its face is much damaged. It is said to have been in the centre of the inhabited quarter of Dôrasamudra, called Nadugêri, and might have had for itself in the past a temple which has disappeared. The goddess is now called Mâramma. About 20 yards to her south-west is a vacant pitha lying in the fields.

About a hundred yards to the west of the Chikka Benne-gudda the ground has a sudden fall and traces of an old fort wall of smallish stones are seen here. This must have been another fort wall, which protected the central and most important portions of the town.

About three furlongs due to the west of the Benne-gudda we meet with a strong line of fortifications consisting of a large fort wall with a deep moat (total depth about 50 feet at present) protected on the outside by a small wall with another moat. It is strange that a natural high ground faces the wall on the west and thus makes it assailable from that quarter. The inner face of the wall is earthen while the outer face has a revetment of large rough hewn stones placed one upon another so as to form a vertical face. The wall has small bastions projecting forward at almost every hundred yards, but is otherwise in almost a straight line here. A little to the south-west we come to a gateway, the winding road passing between two high walls, the main wall being projected westward and turned to the north to give this wind. This is probably the old Belur gate. The fortification must have been a formidable one in the old days. At present no traces of a door-frame or doors are to be seen, possibly they were of wood work and have disappeared. About two furlongs to the south-east of this gate there is another gate which leads on to the bund of the Kattesômanahalli tank. It is now completely covered with *lantana* and the tank has made a breach into the fortwall. The gate-way is now shown in the map as the road to Kogôd village, a place which cannot be identified by the present natives of Halebid.

We pass on eastward with several gates to our right and temple mounds to our left. On the south-east, there is also a gate now overgrown thickly with *lantana*. Just outside it there stands a small recent shrine built out of the materials (like pilasters with sculptured figures) collected from the ruins of a neighbouring Hoysala temple. The temple has a late Vijayanagar period image of a Dêvî with two hands holding padma and kalaśa and seated in sukhâsana with the figure of a man in outline on the pedestal. On each side of her stands a hero with a sword in one hand, the other hand being placed on his belly. These are identified popularly as Lakkanna and Viranna, sons of the sister of Ballâla III, who are said to have been unjustly executed. But the figures appear to date from many centuries later. A number of Hoysala pillars, images etc., are lying around as also two viragals and two sacrificial stones with the Dêvî's sandals in the centre and beheaded bodies and heads and a man cutting off his own head, sculptured on the panels. The neighbourhood is called Sûladavana and appears to have been connected with the necropolis of the great city.

About a hundred yards to the south of the existing Jain bastis there are several small and large mounds formed by the ruins of ancient Jain temples. There are several inscriptions but the most interesting object is a colossal Jain image, broken into several pieces and lying on the ground. Its original height must have been more than 15 feet. Its feet are each about 30 inches long, while the head from chin to crown measures 20 inches.

The chief natural landmark of the old Dôrasamudra site is the Benne-gudda, a hill roughly about 250 feet high and two furlongs long,

Benne Gudda.

lying north to south, with a broad high earthen ridge tapering towards the west and ending in the Chikka Benne-gudda. A pathway leads by an easy climb from the Nagarêśvara shrine past the Rudrêśvara temple up the main hill. On the hill near its northern end is a platform about 30 feet square, called Pirangi Batêri. This was probably used as an observation point by the Hoysalas and as a common battery in the Pâlegâr period. It commands a good view of the surrounding country. To the west, beyond the Chikka Benne-gudda the old line of fortifications which is cut across by the new Belur road is visible. To the north-west at a distance of more than two miles there is Narasimhapura with a temple of Yôgânarasimha, a Hoysala structure with a main building and a pillared pavilion. The tower, however, is a brick structure built many centuries later. Beyond Narasimhapura is the Ghattahalli-gudda stretching towards the Belur road. To the north beyond the Rudrêśvara temple and the Pañchalîngêśvara mound are the new village of Halebid and the Bidarakere tank between which is the old fortification line. Away to the north, at a distance of about five miles, Belavâdi with its temple and tank is visible. As a background to Belavâdi is the Kalasapurada gudda, a low range, beyond which are to be seen the high peaks of Bâbâbudangiri.

To the north-east of the hill the Hoysalêśvara temple presents a beautiful view. This is perhaps the finest view that could be taken of the temple whose indented outlines must have presented a grand and beautiful appearance when the towers were intact. Beyond it are the tank and its fields and the jungle towards Chatchathalli with the hill Onte-maradi rising a little more to the east. Beyond Onte-maradi hill is the Arasikere range with the Mâlêkal Tuupati Peak.

Directly to the east there is first the moat with the fort wall of the palace enclosing a large field of ploughed land now known as the Aramane-hola where the old palace of the Hoysalas is said to have stood, portions of it are still called Tankasâle hola (mint) to the north, Hajârada gundlu (front court) to the east, Lâyada sahge (stables) to the south, and Ânêgundi (elephant stall) towards the low ground. The main palace must have stood on the terraced fields to the west, facing east. This fort has a gateway in the middle of its eastern wall which looks on directly towards the Kêdârêśvara temple. At the west centre, where the old palace must have stood, large stones still lie about in the fields and are clearly visible from the hill. Beyond the palace, is Bastihalli with its Jain temples, and further on at the end of the peninsula there is the fort wall, beyond which is situated the broad lake, Dôrasamudra, which gave its name to the old city. Further away the sun rises on the top of the Arasikere range. To the south-east extends a gulf of the tank at the mouth of which is an island. On the latter the pleasure palace of Ballâjarâya is

said to have stood. More directly to the south-east is the Śūladavana and across the gulf is visible Hulikere which has a beautiful stone-built Hoysala pond. Further away are Rāsigudda and Sige-gudda with their wild game. A little more to the south is Bhairavana gudda on which a temple of Bhairava is situated. It faces south, has a stepped pyramid tower and wears an ancient look. To its west on the top of that hill can be seen a stone inscription set up upright. Directly to the south of the Benne-gudda beyond the fortwall and ploughed fields is the Pushpagiri hill with its two temples of Mallikārjunêśvara and Rudrêśvara.¹

To the north-west there is a fortwall with the Katte Sômanahallî tank beyond which is seen Tirthamallêśvara with its famous well hidden by gardens. Kêtalapura and its heights intercept the view of Belur, which is to west south-west. The seven large trees appearing silhouetted against the sky in this direction are perhaps about a mile and a half to the north-east of Belur.

The top of Benne-gudda rises to the south and is only about 80 yards long. The southern end, where the peak is, has also an old platform, the stone revetment of which is seen here and there. The only building existing is a small temple of about the 17th century in which a few pillars and beams of the Hoysala period brought up from below have been used. The building is about five and half feet square and seven feet high and has a single room only. In this chamber, which has no door, stands an Āñjanêya or Hanumân relievo, about five feet high, dating from about the 17th century. The shrine faces east and has nothing remarkable about it. On the face of the rock which forms the east side of the platform is an old four-line Nâgarî inscription of Ballâla by the side of a natural cave recording arrangements for the supply of water to Belur from the Yagachi.

To the south of the peak there is again a high cultivated ridge, at the south end of which some rocks mark the end of the hill.

About forty years ago, it is said that some unknown person excavated a pit in an unknown part of the old palace area and that brick structures were found about six feet below the ground. From west to east it has three terraces

Palace.

of which the westernmost was perhaps the palace. Diagonal trenches in the north-east corner of the western terrace and south-east corner of the middle terrace would be fruitful in disclosing the old walls of the palace. The whole area is a government land cultivated by tenants, except the north-east field which is a gift to the Ranganâtha temple.

¹ Rev H. Heras of Bombay has tried to identify this neighbourhood with the Tripurvata of the Kadambas. There are many more hills than three and it is difficult to accept his conclusion.

THE BASTI TEMPLES.

About two furlongs to the south of the Hoysalêśvara temple and directly to the west of the Kêdârêśvara and east of the palace are three Jain bastis, all of which are Hoysala buildings having their own points of interest.

When Vishnuvardhana Hoysala was celebrating his victory at Bankâpura in Dharwar District in the year 1133 A. D. news was brought to him of the birth of his son. Since, at that time, the Pârśvanâtha Basti was consecrated, he gave the deity the name of Vijaya Pârśvanâtha. Boppa-dêva erected the temple and set up the god as a memorial of his father Ganga Râja, a famous minister and general of Vishnuvardhana.¹

The eastern temple of Śântinâtha was constructed about the year 1196 A. D. in the time of Ballâla II² but its mukhamantapa is a granite structure definitely of the Vijayanagar period.

The middle temple of Âdinâtha is a purely Hoysala building, though very small

PÂRŚVANÂTHA BASTI.

This temple had originally a garbhagriha, an open sukhanâsi (later on provided with a doorway) and a square navaranga. In front of the last and not structurally connected with it, is the mukhamantapa. A small insignificant mahâdvâra leads into the compound in which is first seen a star-shaped balipitha (lotus-plan, with about 32 petals).

The mukhamantapa (Plate IX—I) is a square structure, 17½ feet high, with the ceiling supported by 32 rounded lathe-turned pillars beautifully ornamented. All round runs a stone bench, outside which is a slanting railed parapet with sculptures on the panels. Two large potstone elephants support the entrance of the mukhamantapa.³

Sculptured figures are now found on the railing which now exists only to the south of the mukhamantapa, the rest being lost. The eastern panels show a king in durbar with dancers and drummers. A servant goes to the queen, salutes her and she dresses herself and is brought by force (like Draupadî) by the king's guards to the court. The other panels show two ladies conversing with a man holding a sword, a lady with a parrot, and a husband and his wife conversing. These are evidently in the wrong place.

¹ Ep. Carn. Vol. V. Bl. 124

² *Ibid.* Bl. 129

³ The ugly structure behind them should be immediately removed

The western slab also shows a king in durbar enjoying a dance, a soldier and his lady with a parrot, and a lady at toilet. These appear to be fragments referring to the early lives of the Tīrthankaras.

The central square of the mukhamantapa is supported by four thick and eight thin pillars, which are all finely ornamented with beaded work. The central ceiling has a flat slab in the middle supported on three octagons and a square. On the frieze of the central slab are in addition rows of elephants, horses and footmen, and dancers. On the north, there are two Jain scenes: (1) a king and a queen seated, (2) five persons meeting together and all of them standing in water half merged. (Not identified). Another panel shows a Jaina seated with hands raised, a kingly personage, (perhaps an Arhant), and a herd of deer looking on. (Story to be identified). In the centre, however, is a divine personage described locally as Bhuvanēndra Yaksha. He is probably Pārśvanātha as a Prince. His left hand is raised and the right hand damaged. He has a seven-hooded cobra over his head and a princely person sits in sukhāsana at each of his feet, while the gods and Yakshas fly about near his head. This group is identical with the one in the navaranga where it is better preserved.

The outer wall of the Pārśvanātha Basti is plain with only plain, narrow pilasters, except at the base and the parapets. The base is ornamented with a row of makara faces interrupted, here and there, by a lion or a sculptured group. Among the latter, particularly near the garbhagriha, are the following —

(East)

Face 3 A bearded shpinx fighting Sala

Face 4 Sala and lion, dancer and drummer, elephants fighting and makaras swallowing gryphons, and elephant-faced lions,

" 6. Dancing Mōhinī, Dakshināmūrti and another sage—a divine lady (Durgā?) dancing, makaras swallowing Yakshas, elephants fighting lions, two pairs of wrestlers, etc

On the outside the parapet is mostly destroyed, the stones being now stored

Parapet.

in the compound of the Kēdārēśvara temple. It is however standing around the garbhagriha where clockwise the following and other figures can be identified: Yakshas, seated Jinas (four on each face), fine figures very similar to each other except the central one which is seated on a lion pedestal, squatting goddesses among which may be seen Śārādā, Durgā, and Padmāvatī (rosary, goad, pāśa, phala, etc). The south and west faces are similar to the east face, but one of the goddesses is seated with chakras in both the back hands and padma and phala in the two front hands. It is possibly Chakrēśvarā.

The navaranga doorway is a large one, about 12 feet high, with a Jina figure on a simhāsana on the lintel. The navaranga hall has six

Navaranga.

small and two large wall niches which are very similar to those in the Hoysalēśvara temple. Each of them, originally, had images of the Tīrthankaras¹. There are now 24 pedestals, but the images are all missing. What they were can be guessed from the vehicles carved on the respective pedestals. The main interest in the navaranga is in its pillars and the central ceiling. The latter is borne by four thick and eight thin pillars of hard soapstone, rounded, lathe-turned and so finely polished that visitors can see their own reflections. These are perhaps the best known Hoysala pillars of this kind. Each pillar has its usual cubical, wheel, disc, bell, pot and umbrella-shaped mouldings and squarish capitals.

The central ceiling is a beautiful structure with three octagons and a square and flat top slab. Though the lower surfaces have only

Navaranga Ceiling

lion faces and the general plan is similar to that of the mukhamantapa, yet it is very much finer and more elaborate. On the vertical faces over the lower octagon are the eight Dikpālas, each with dancers and musicians in front and soldiers behind. In the next higher octagon and the one above it and also on the inner faces of the slabs of the squares there are the 24 Jain Tīrthankaras, each seated in the characteristic yôgāsana with a Yaksha to the right and the corresponding goddess to the left, and with worshippers on each side. The top slab is designed and carved identically with the one in the mukhamantapa but is, in fact, more worthy of detailed study. The central deity holds a bow in the left hand and a sankha in the right hand. In the south-east corner of the navaranga, there is a large image of a Yaksha with fat belly and dangling curved lips. His build is like that of a Ganēśa with a human head. His right hand holds a lotus and the left the mātanga-phala. He appears to be Dharanīdhara-yaksha.

The sukhanāsi is entered between two large pillars and has an image in the south-west corner of a Jain goddess holding flower buds in

Parsvanatha Image

the right hand and fruit in the left. She is probably Kūshmāndinī. A large plain doorway with a Jain image on the lintel leads between diverging walls and two plain round pillars to the garbhagriha. Here stands a colossal image, about 14 feet high, of the last Tīrthankara, Pārsvanātha, with a seven-hooded cobra over his head. The absolutely naked body of the deity is perfect according to the Indian ideal of a Yôgi. The hair is short and curly and beautiful in its ringlets. The face has a benign

¹ Kan inscription on 2 pilasters

(1) ಅರಿಕೆಯ (2) ಸಿರಿಪವ್ಯ

sympathetic smile. The neck has three folds. The shoulders are broad, the waist small and the limbs well proportioned, rounded and tapering. On the right side of the god there is a male deity standing with a three-hooded cobra above his head. On the left is a goddess similarly standing with a similar cobra. Of her four hands one is broken (broken, goad, pāśa and phala). Both the gods wear the sacred thread, kirītas, makara-kundalas and other ornaments. The makaratôrana with serpentine arch has the eight Dikpālas to the right and left with drummers and musicians in other convolutions. Behind the god is the serpentine body of the seven-hooded cobra supporting the image. The garbhagriha ceiling has a simple large padma¹.

The middle temple of Ādinātha is a small one with a garbhagriha, an open sukhanāsi and a porch. The porch is typically Hoysala with its elephants, two round pillars, ornamented potstone ceiling and a stone bench. The railings are missing.

Adinatha Temple.

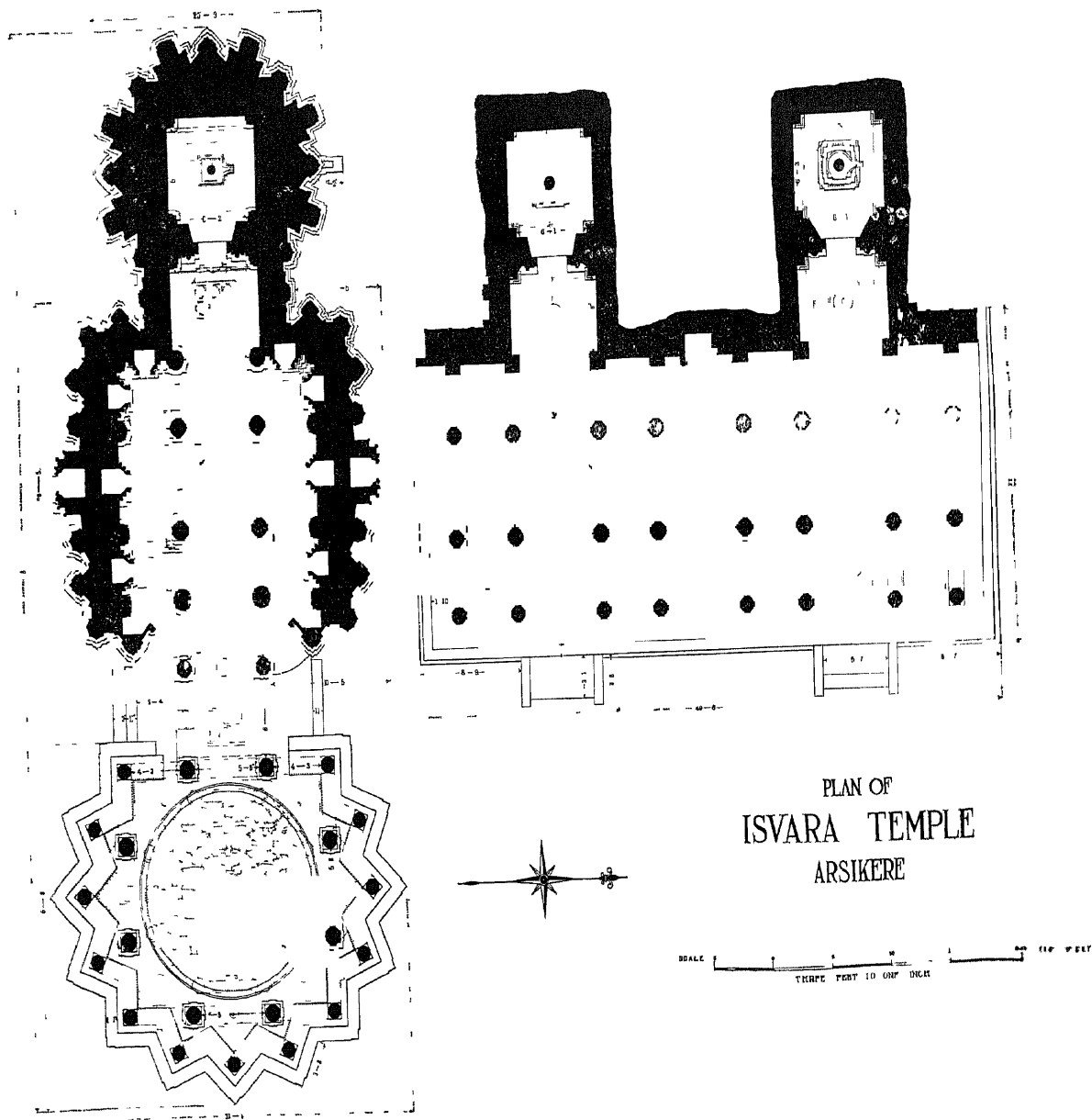
The navaranga doorway which has the usual ornamental bands and pilasters has Jain figures on the lintel with a lion on the pedestal. The navaranga has four square pillars with sixteen-sided fluted shafts. There are two canopies against the south wall, both of which have rounded Hoysala pillars and sikharas of the Hoysala type. Under the east canopy on a base having a crescent moon is a beautiful Hoysala image of Śārādâ with rosary, goad, pāśa and pustaka. It has a smiling face and is not correctly Padmāvatî. The image under the west canopy has disappeared. In its place is now kept on a padmapītha a round panel containing the footprints of some Tīrthankara. The prints are of natural size, incuse and very natural looking.

The garbhagriha doorway has a plain but well designed lintel of pure black stone (rarely used) with an inscription upon it. The garbhagriha has a fine pedestal with a lion seated in front and other lions in the panels. Against the back wall there is a fine double tōrana with the eight Dikpālas in its convolutions. On each side of the pedestal is placed a beautiful small potstone elephant brought in from elsewhere and kept here. On the pedestal itself is engraved an inscription. The original image of Ādinātha which was seated here is now kept in the Śāntinātha Basti, since it is mutilated. A small standing image is now worshipped in its place. The temple was built in the days of Vishnuvardhana (Belur inscription 335).

ŚĀNTINĀTHA BASTI

This is a plain structure equal in size to the Pârśvanātha Basti, but it has instead of the mukhamantapa a very large porch of the Vijayanagara period constructed out of roughly shaped old materials.

¹ An inscription (E C V Bl 127) on the outer wall of this Basti states that within 15 cubits to the north-east of the temple lies in the ground an image of the god Śāntinātha, 6 cubits high. The image, however, has not yet been discovered.



(p 61)

The navaranga pillars are similar to those in the Pârsvanâtha Basti but are not ornamented, several portions being unworked. The ceiling consists of six plain octagons placed over one another cornerwise with a square flat slab on top.

The open sukhanâsi entrance has two plain round pillars and here is seated the image of Âdinâtha with its head broken.

The garbhagriha is a plain structure with two flights of steps leading up to the back of the god, it has a plain octagonal ceiling placed cornerwise. The tōrana is of stone and is comparatively plain and coated with lime. The image which is about 14 feet high is similar to that of Pârsvanâtha. On either side of it are the usual male and female gods.

On the pedestal of the image is an inscription (Belur 334). In the navaranga against the east wall are two turrets with inscriptions consisting epitaphs of Jain images.

In front of the temple there is a large pillar, about 20 feet high, with a rounded shaft and a Yaksha in a shrine on the top.

To the north-east of Bastihalli can be seen the remnants of an ornate Śaiva temple of the Hoysala period of which only the open sukhanâsi and garbhagriha are standing. The old sukhanâsi doorway has disappeared. The garbhagriha has three inner niches and in the ceiling on the octagon are the eight Dikpâlas. The sukhanâsi ceiling has Andhakâsuramardana with the eight Dikpâlas. In front of the temple appears the basement of the old navaranga and to its north-east there is an old draw-well with its square sides finely revetted with dressed slabs. Behind the temple can be seen the remains of an outer niche with its Râmâyana frieze, a row of large images, etc., which show comparatively inferior workmanship.

On the bund of the Dōrasamudra tank and in its waste weir are the wickages of old images. To the south of the bund stands a large Nandi, narrow and long, of, probably, the fourteenth century workmanship. It must have belonged to a temple which faced eastward. Its two Śaiva dvârapâlas are still standing half buried in the earth.

At the north-east end of Halebid, close by the fort walls, stand two temples one of which is that of Virabhadra (Plate IX—2). Its

Virabhadra Temple. outer navaranga is a structure of the Vijayanagar period, but the inner navaranga, sukhanâsi and garbhagriha are of the Hoysala period. Around the latter portion run narrow elephant and floral friezes, above which on the walls are large images, each about 30" high. They are of the usual type and consist of Lakshmînârâyana, Nandi-Vâhana, Kâlî, dancing Sarasvatî, Mōhini, Mahîshâsuramardini, Brahma, Tândavêśvara, Narasimha, Varâha, Vêrugôpâla and Umâmahêśvara with attendants, etc. The tower is of the stepped pyramid kind with a Sala group on the projection in front.

The outer navaranga appears to be a complete navaranga of some other small temple transferred bodily with its round pillars and Tândavêśvara ceiling

The inner navaranga is a very low one with only five feet between the floor and the beams. It has two side niches. In the north one, stands a female image with sword, arrow, bow and shield. It has an inscription on the pedestal. In the south niche is a seated image of a Vīṣaśaiva svāmi in the yôgamudrā with male and female yogis seated on the sides, Bhīṃgi is dancing. Tândavêśvara is on top with Nandi below, Vīrabhadra to the right and two-handed goddesses, four-handed and bull-headed Nandisôma to the left. It has an inscription on the top edge in late Hoysala characters¹

The main image of the temple is a standing Vīrabhadra, about six feet high, of late Hoysala workmanship, with sword, trident, drum and shield. It wears moustaches twined up. The tōṛana, which is of the same stone as the image, is a mixed one with pushpa tōṛana and mallāṛa tōṛana. In place of the simhalalāṭa is found a kīrtimukha with a skull. It is doubtful if this is the original image of the temple at all. The Nandi in the outer navaranga is of the late Vijayanagar period.

The Kumblêśvara temple is another ruined shrine rebuilt with Hoysala wall and pillar pieces collected from ruins. Of the original temple there are only the remains of the inner walls of the sukhanāsi and garbhagriha.

Parallel to the Vīrabhadra temple stands the temple of 'Gūdlêśvara' whose front portion is also of recent construction with old material. The western part is a plain structure of the Hoysala type whose vimāna has been lost.

RANGANĀTHA TEMPLE

This is also a temple of the Hoysala period with a stepped pyramid tower. Its garbhagriha and open sukhanāsi and low-roofed inner navaranga with its Gajalakshmi lintel are old pieces, but the navaranga doorway which has Śaiva dvāipālas and the outer navaranga with its central ceiling, Tândavêśvara and the Dīpālas definitely belong to some Śaiva temple. The whole temple must have been a Śiva temple in which Ranganātha or Anantapadmanābha was installed after widening the garbhagriha doorway.

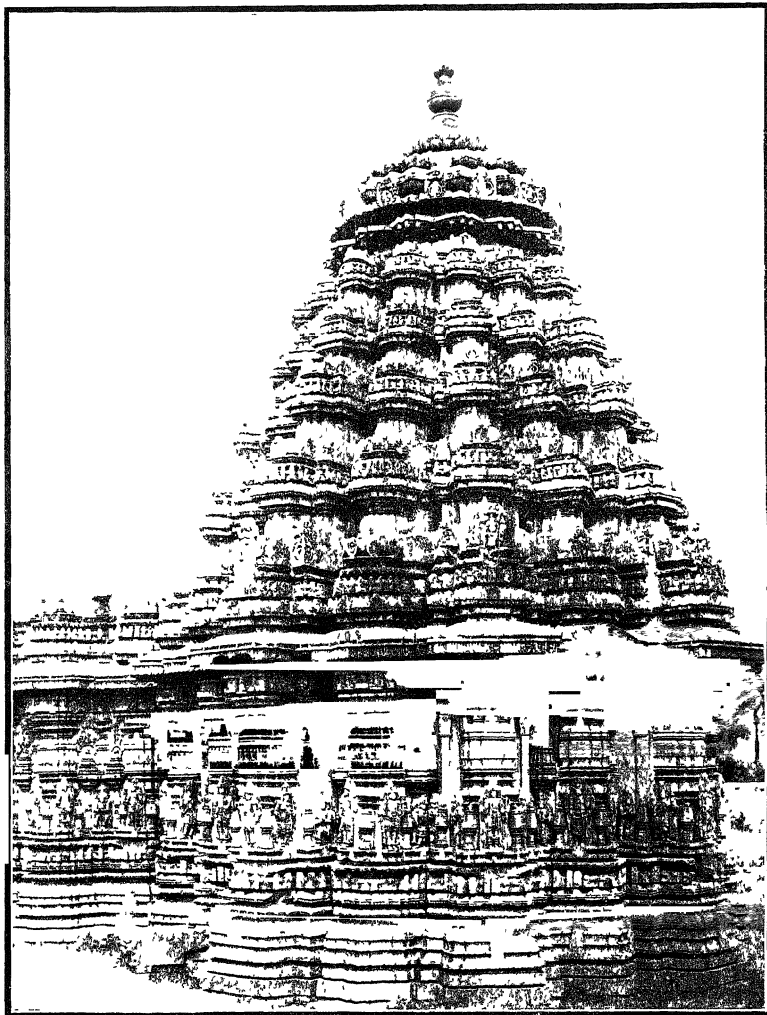
The image, however, is of the Hoysala period with its kuttita tōṛana and daśāvatāras on the latter's edge. The god is reclining on Ananta with Śrī massaging

¹ It reads thus (it was difficult to read, since it was only partly visible)

² ಶ್ರೀ ಗುರುಲಿಂಗ ಅದಿಲಿಂಗದೇವರ ಕಾರುಣ್ಯವೆ ನಿಸ್ತರವಾಗಿ ಈ ಹಸ್ತಕಲಗಣಗಳು ಸಹಿತ ಮುಕ್ಯವಾಗಿ ಇಹ ವಿಶೇಷ್ಯರ

³ ಲಿಂಗದ ಕಾರುಣ್ಯವೆ ನಿಸ್ತರವಾಗಿ ಇಸ್ವರಿಧಯೆ ಅಂದ್ವು ದೇವರಮಗ ವಿರಾಜನು

³ ನಿರಿಸಿದರ್ ಚಲ



ISVARA TEMPLE, ARSIKERE—TOWER FROM NORTH-WEST (p 64)

his feet and Bhû seated near his head and a chāmara-bearing lady behind the god

The original name of the temple was Bôchêśvara or Bobbêśvara (Belur 325, 326)

The mahâdvâra has been reconstructed out of the stones of some ruined temple and has rows of elephants, horsemen, scrolled mythological frieze and large images including Brahma, Vishnu, Ganêśa and Tândavêśvara who grace the porch

ARSIKERE.

ÎSVARA TEMPLE

The Îsvara temple at Arsikere, is a structure of exquisite beauty, though comparatively small in dimensions (see plate XVI) It is

General Description. almost entirely made of soap-stone and possesses the typical characteristics of Hoysala architecture It has a small garbhagriha, an open sukhanâsi, an open navaranga, a porch and a unique mukhamantapa (see plan plate XIV) The garbhagriha and the mukhamantapa are both star-shaped, while the navaranga is squarish in plan The entrances are to the north and south of the porch which opens into the mukhamantapa on the east and the navaranga on the west

Arsikere, named perhaps after the tank which was constructed in the name of a Châlukya princess¹, was already a well known place in the days of Tribhuvanamalla Vikramâditya VI Châlukya An inscription of his time on a conduit of the tank and subsequent inscriptions on other conduits by various Hoysala rulers show that the town and its tank were well known long before 1220 A D About that date in the reign of Narasimha II, son of Ballâla II, the temple was constructed and consecrated probably by the Ballâla II There are very few subsequent references to the temple The much plainer double temple on the north which is situated close to the navaranga of the Îsvara temple obstructs to some extent the north view of the latter The Îsvara temple is now in the occupation of the Lingâyats who have subscribed a large fund and propose to improve the condition of the temple

Foundation and Basement. There is no indication at present of a platform existing below the level of the temple The structure appears to be raised on a floating foundation of flat slabs placed upon a hardened bed of sand

On this foundation rises a basement, about 3' high, having several cornices, the lowest one being bell-shaped. The others which are separated by deep horizontal

¹ Ep Carn V Ak 87

lines of shadows are ornamented with variedly shaped geometrical mouldings whose carving work has not been finished

The outer wall which avoids monotony by being cut up by numerous vertical incuse angles has, on each of its outer angles, a fine star-shaped or 'pond shaped' pilaster

Wall Decorations.

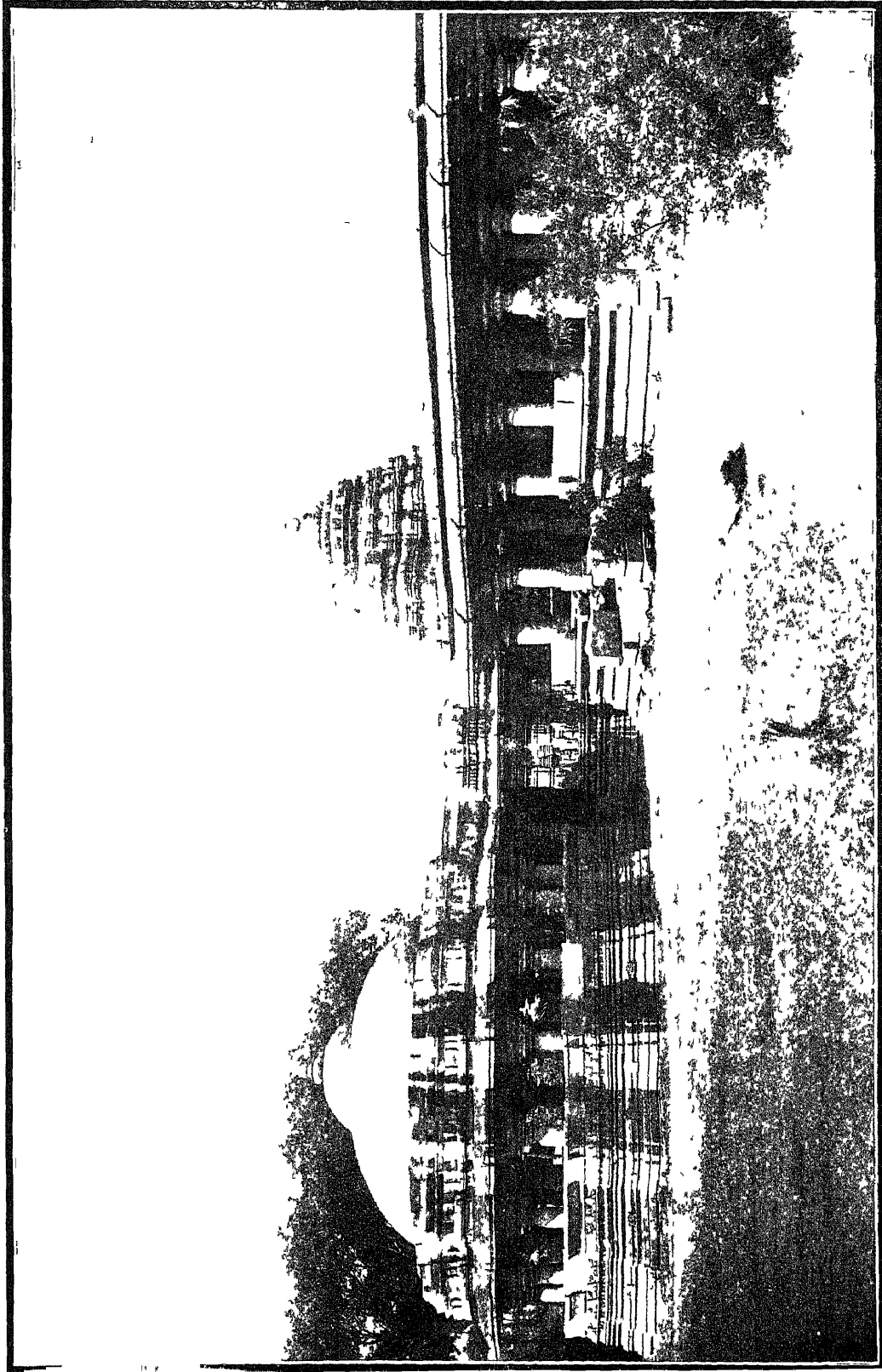
The tops of such pilasters expand into finely shaped capitals bearing parts of a frieze of Yakshas with one of swans and turrets above. Between these pilasters are smaller ones bearing elegantly shaped turrets of varied design standing often under tōranas or arches of different shapes

Against the larger pilasters and between the smaller turreted ones are numerous finely carved images of the gods and their followers

Wall Images.

The chief images are as follows, commencing from the south of the navaranga entrance —

- 1, 2, 3, 4. Lakshmî and Vishnu with a lady attendant on each side.
5. God standing—broken
6. Three-headed goddess (Brâhmî) standing, holding pāśa—the other three hands broken
- 7, 8. Goddess (Mâhêśvarî) standing, and lady attendant—symbols broken
- 9, 10. Kaumârî with three visible heads holding rosary, goad, śakti, and phala. Lady attendant to the right.
- 11, 12. Vaishnavî (padma, śankha, chakra and phala) with a lady attendant to the right.
- 13, 14. Vârâhî standing (gadâ, chakra, śankha and phala) Attendant to the right
- 15, 16. South niche, now empty. A lady attendant on either side
- 17, 18. Indrânî (vajra, goad, pāśa and phala) Attendant to the left
- 19, 20. Châmundâ (sword, trident, pāśa and bowl) Attendant to the right.
- 21, 22. Pârvatî—standing (rosary, goad, śakti, phala) Attendant to the left
- 23, 24. Śiva—standing (rosary, trident, drum, phala). Attendant to the right
25. Lakshmî
26. Kêśava—arms broken. Inscription in Kannada ಕೇಶವ
- 27, 28, 29, 30. Nârâyana—standing with Lakshmî to the right and a Garuda on each flank. Inscription in Kannada ನರಾಯಣ
- 31, 32, 33. Mâdhava standing with a lady on each side. Inscription ಮಾಧವ.
- 34, 35. Gôvinda with a lady to the right. Inscription ಗೋವಿಂದ.
- 36, 37, 38, 39, 40. Vishnu with a lady and a Garuda on each side. Inscription ವಿಷ್ಣು



ISVARA TEMPLE, ARSIKERE--VIEW FROM NORTH-EAST (p 61)

- 41, 42. Madhusūdana with a lady to the left Inscription ಮಧುಸೂದನ
 43, 44. Trivikrama with a lady attendant to the right ತ್ರಿವಿಕ್ರಮ
 45, 46, 47, 48, 49. Vāmana (one of 24 forms) with a consort and a Garuda on each side Inscription ವಾಮನ
 50, 51. Śrīdhara with Lakshmi to the left Inscription ಶ್ರೀಧರ
 52, 53. Hrishīkesa with Lakshmi to the right Inscription ರಿಷಿಕೇಸ
 54, 55, 56, 57, 58. Padmanābha with a consort and Garuda on each side. Name not inscribed
 59, 60. Dāmōdara with a lady attendant to the left Inscription ದಾಮೋದರ
 61, 62. Sankāishana with a lady attendant to the right Inscription ಶಂಕರಪೂಜ.
 63, 64, 65, 66, 67. Vāsudēva with a consort and a Garuda on each side No inscription
 68, 69. Pradyumna with a lady to the left Inscription ಪ್ರದ್ಯುಮ್ನ
 70, 71. Anuuddha with a consort to the right Inscription ಅನಿರುದ್ಧ
 72, 73, 74, 75, 76. Purushōttama with a consort and a Garuda on each side Inscription ಪುರುಷೋತ್ತಮ
 77, 78. Adhōkshaja with a lady to the left Inscription ಅಧೋಕ್ಷಜ
 79, 80. Narasimha with a lady to the right Inscription ನಾರಸಿಂಹ
 81, 82, 83, 84, 85. Achyuta with a consort and a Garuda on each side. Inscription ಅಚ್ಯುತ
 86, 87. Janārdana with a lady to the left Inscription ಜನಾರ್ದನ
 88, 89, 90. Upēndia with a lady attendant on each side Inscription ಉಪೇಂದ್ರ
 91, 92, 93. Hari with a consort and a Garuda to the left. Inscription. ಹರಿ
 94, 95. Kṛishna with a Garuda to the left Inscription ಕೃಷ್ಣ
 96, 97, 98. Pārvatī and Śiva with a devotee in the middle
 99, 100. God standing with consort to the right
 101, 102. Sarasvatī standing (rosary, broken, sugarcane (?), pustaka) with a lady attendant
 103, 104. God standing (goad and pāśa) with an attendant to the right
 105, 106. North niche with a male attendant on each side
 107, 108. Goddess standing (abhaya, goad (?), pāśa, phala) with a lady attendant to the left.
 109, 110. Goddess (ankuśa, pāśa, two arms broken). Male attendant to the right
 111, 112. Goddess standing in 'tribhanga' with a male attendant to the left
 113. God standing (broken, goad, pāśa (?), phala)
 114, 115. Śiva standing holding trident and cobra. Other two hands broken. Male devotee to the right
 116, 117. Śiva standing Trident visible Other symbols broken Devotee to the right
 118. Kēśava.

119, 120. Lakshmi standing (abhaya, śankha, śankha, padma). Lady attendant to the right.

The row of eaves which projects about a foot from the main building is finely made with the imitation of rafters on the under surface and beaded hangings on the edge

Eaves.

Above the eaves is the parapet formed of a series of turrets bearing a cornice of makara faces and a row of kirtimukhas on the śikharaas.

Parapet.

The tower (Plate XV) which is on the whole shaped like a sixteen-pointed star has each alternate point flat with an intervening angular projection, that is, a flat projection flanked on one side like a right-angled projection and on the other by a star-shaped one

Tower.

Thus considerable variety of detail is introduced. The tower is composed of five tiers of turrets rising one above the other, the figure sculptures being comparatively less prominent. A star-shaped śikhara with a stone kalāśa surmounts the top. The eastern projection of the tower has now an ugly stucco bull in place of the original Sala group, while its front panel has the usual Tāṇḍavāśvāra group.

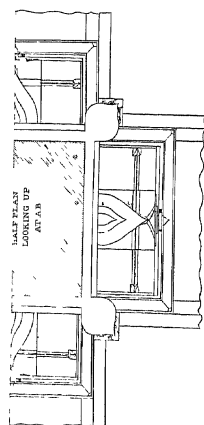
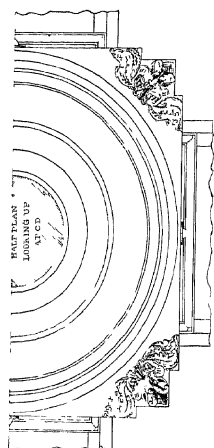
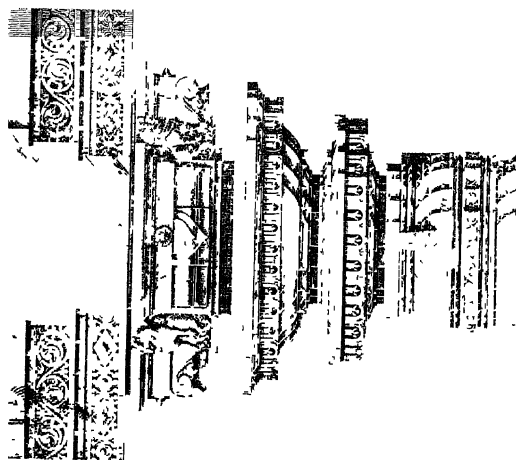
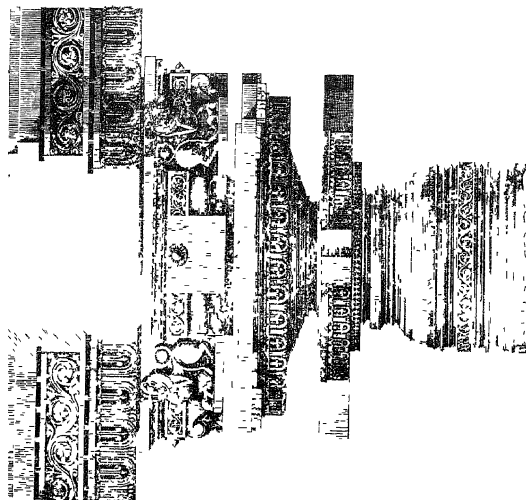
Mantapa

(a) *Basement* —The basement of the mantapa is similar to that of the main temple and is characterised by its comparative plainness and projecting broad-based bottom. Near the top of the basement is a row of Yakshas seated under turretied canopies. The slanting railing above the turrets is plain except at the north-western corner.

(b) *Eaves and Roof* —The eaves of the mantapa which are less ornate than those of the main temple and are wider appear originally to have had a stone parapet wall above them. This is now substituted by a row of rough masonry turrets, above which rises the beautiful dome. The latter has a large vaulted lower part with the central dome rising higher up above it. The outline is very pleasing.

(c) *Inner View* —The mantapa is planned like a sixteen-pointed star and is a large structure with a diameter of about 25'. In the centre is a large low circular stone platform around which is an octagonal low terrace with a bell-shaped pillar at each corner. Behind these is a stone bench, star-shaped, with a row of 24 fine elephants forming pairs and facing each other. The trunks of most of these have now been broken, but their elegantly shaped heads, bodies and limbs are admirable. Behind the stone bench is the slanting railing.

(d) *Pillars* —The outer row of 13 pillars is made up of lathe-turned pieces with cylindrical shafts and wheel-shaped neck mouldings. But the eight inner pillars which are of the bell-shaped round Hoysala type are finely ornamented with beaded hangings and scroll designs.



ISVARA TEMPLE, ARSIKERE—PILLARS (p. 65)

(e) *Beams*.—The beams above the inner set of pillars form an octagon, on the inner face of each side of which are carved seven interesting images making in all 56 images. Some of the central figures are Nandiśvara, Kubêra, Îśâna, Narasimha. On either side of these figures on each beam are three standing images among which can be recognised the varied forms of Vishnu, Śiva and Dêvi.

Above the beams is a gallery of lions with a turreted niche between each pair of them. Only one of these, *viz*, that on the north, has a figure of seated Durgâ with sword and bowl in her hands.

(f) *Dome*.—Above the row of turrets rises the dome. Each outer angle of the dome is formed by one slab whose inner surface is scooped out into a large obtuse angle with rafters and pendants, while the outer surface is smooth and rounded. The upper portion of the dome is formed by quite another set of slabs, while from their midst is a large heavy stone lotus pendant which hangs down and is more than $3\frac{1}{2}$ ' long. The effect produced is more like that of a metallic dome than anything of stone and the design which consists of three concentric octagons connected by ribs is comparatively plain.

Between the mantapa and the navaranga entrance is a small porch supported
Porch. on four ornate bell-shaped pillars.

The ceiling of the porch has two sculptured friezes, the lower one containing the eight Dikpâlakas and their consorts seated in state with their symbols, their attendants standing to the left. The upper one has groups of dancers and musicians. The flat ceiling has Tândavêśvara in the centre surrounded by nine musicians.

The navaranga which is now provided with a doorway was originally open unlike in most other temples. It is a small hall about
Navaranga. $20' \times 20'$ with 9 squares. Its walls on the three sides contain a fine towered niche for each ankapa. These niches originally contained images which have all disappeared. (See Plates XVIII and XIX)

(a) *Pillars*.—The outer pillars of the navaranga are indented-square shaped and the four inner ones are of the polished bell-shaped kind. On low bases ornamented with Yakshas rise the lower cubical mouldings which contain under toranas interesting images of Vishnu, Śiva and Śakti. The shafts are ornamented with floral and creeper scrolls and beaded work, while the capitals are supported by lions at the corners (Plate XVII).

(b) *Ceilings*.—1. The central ceiling rises on four beams which contain standing images of gods in this order—West. the Eleven Rudras, East. the twelve Âdityas; North and South the twenty-four forms of Vishnu.

The gallery has eight niches with seated Yakshas and the dome is a miniature of the mantapa dome. The other domes commencing from the east clockwise are thus designed

- | | |
|------------------------|------------------------------|
| 2. Concentric circles. | 6. Concentric squares |
| 3. Concentric squares | 7. Three concentric squares. |
| 4. Concentric circles. | 8. Concentric squares. |
| 5. Concentric circles. | |

In the navaranga is now kept a relieve image of Mahishāsūramardini, perhaps of the 14th century, and in the navaranga and the sukhānāsī are two Nandis of Vijayanagara workmanship

The sukhānāsī which is open on the east has an interesting ceiling with two **Sukhanāsī.** friezes of sculptures

1 Lower frieze East and North-East an old Rishi, perhaps Dūrvāsa or Vyāsa explaining to a Royal family, perhaps the Pāṇḍavas, a text read from a book placed on a book-stand, while Krishna pays them a visit

- | | | |
|----------------------|------|--|
| South and South-West | | Lady dancing with musicians. |
| West | .. | Drōṇa teaching the Pāṇḍavas (?) |
| North-West | | Pāṇḍavas and Kauravas at dice |
| North | . | Bhīma pulling out Duśśāsana's intestines
with which Draupadī dresses her hair |
| North-East | | An anthropoid leader of a herd of deer fights
a man and then performs hōma |

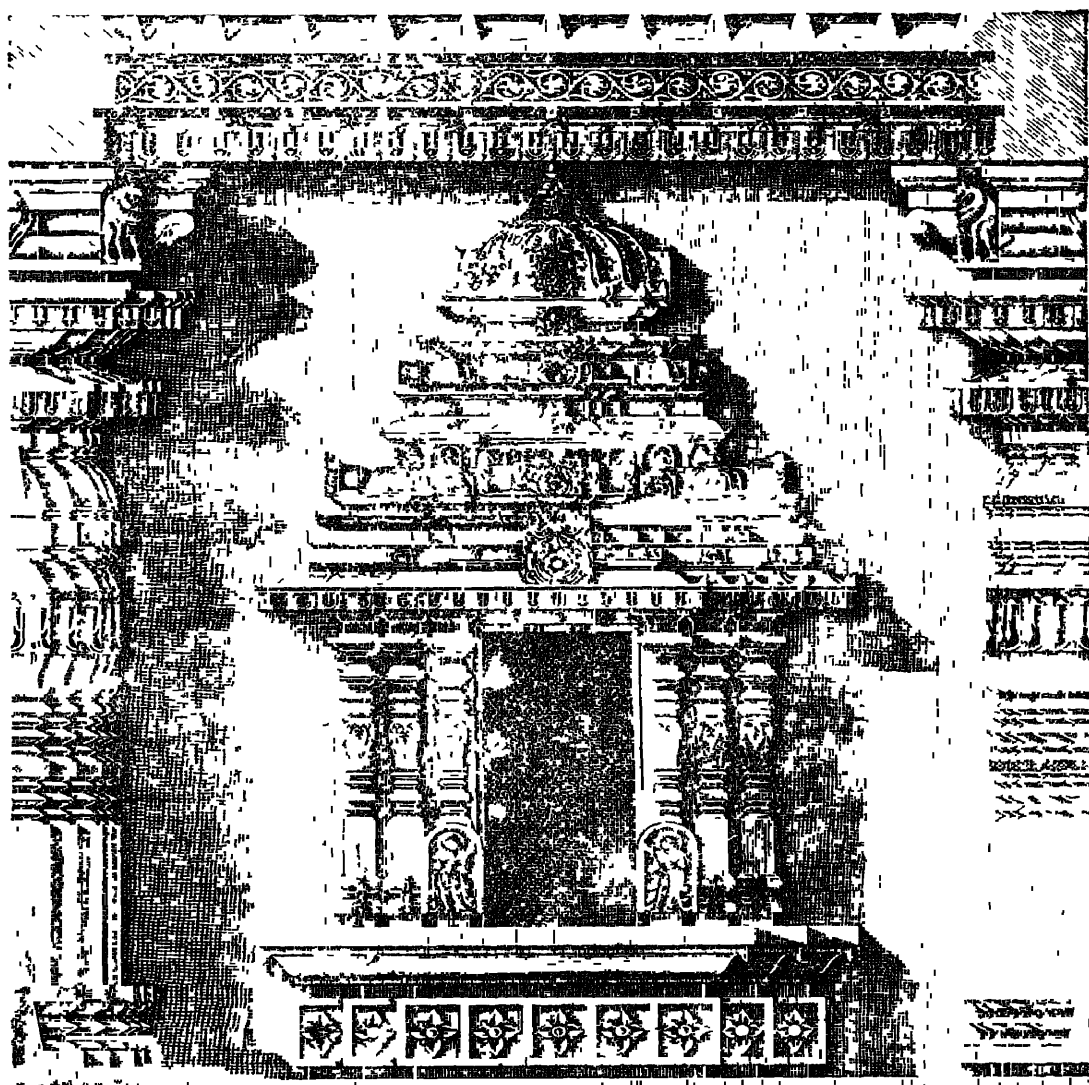
- | | | | |
|---|-------------------|----|--|
| 2 | The second frieze | .. | East Śamudramathana or churning of the
milky ocean with the gods drinking nectar. |
| | " | | South Śiva dancing |
| | " | | West Śiva standing with following |
| | " | | North God seated holding vajrāyudha and
phala. |

The flat ceiling above has Tāṇḍaveśvara in the middle surrounded by the eight Dīpālākas

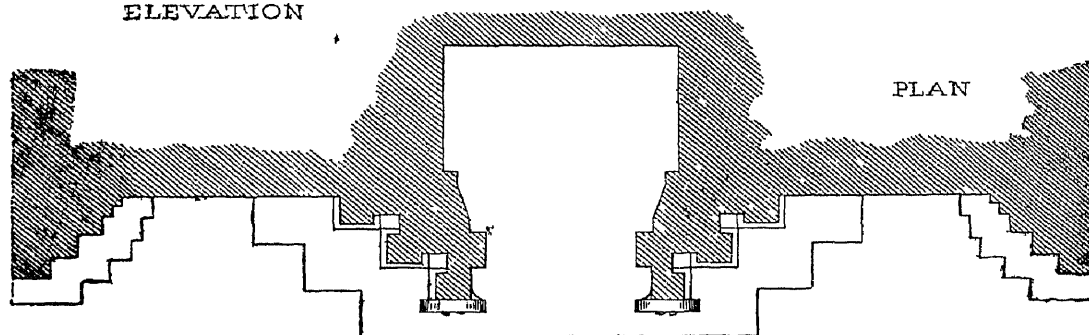
The garbhagriha doorway is beautifully carved. Each jamb has a dvārapāla below, with vertical bands of flowers, creeper scrolls, intervening pilasters and lions—all deeply carved. The lintel has a Gajalakshmi with a damaged head. Above the cornice stands Śiva with Gaṇeśa and Brahma to his right and Shanmukha and Vishnu to his left

Garbhagriha.

The garbhagriha ceiling has a low dome well sculptured with a frieze of Dīpālākas and another of musicians, while on top Śiva dances surrounded by Vidyādharā musicians



ELEVATION



PLAN

Scale of 12" 6" 3" 1" 1/2"

ISVARA TEMPLE, ARSIKERE—NICHE (p 65).

Mysore Archaeological Survey.]

The linga is a comparatively small one, being about 2' high from the ground.

The double-temple on the north appears to have been constructed about the year śaka 1141 (1219 A D). This building has two

**The Double-Temple
on the North**

garbhagrihas whose sukhānāsis open into a large mantapa.

The latter is really made up of two ranga mantapas each of 9 ankanas, between which is a covered space forming the whole into one large pavilion. At the west end of the corridor is a small niche which has now no image. The whole structure is plain except for the two garbhagriha doorways which are moderately ornamented and bear on each jamb a dvārapāla with a female chamara bearer on the outer side and a Manmatha (?) holding a sugar-cane staff on the inner side. The back wall of the building is much damaged.

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PART III—NUMISMATICS.

SOME VIJAYANAGAR COINS¹

(PLATE XX—1).

KRISHNADÊVARÂYA, 1509-1530

Type A —Venkatesa.

A₁ (gold) .75 inch, wt 117 grains, Venkatêsa Medal.²

Obverse.—God Venkatêsa standing to front wearing tall kirita and the usual upper and lower cloth and ornaments. He has four arms and holds in the right back hand the discus and in the left back hand a conch. The right front hand is in the dâna-mudrâ or attitude of bestowal (of salvation or other boons) and the left front hand rests on his hip and points to his feet (popularly explained as the refuge for devotees). Above the image is an ornamental tôrana or arch with a lion face at the keystone supported by two makaras or aquatic animals. The arch is borne by two ornamented star-shaped pillars, the lower parts of which are covered by plants. Below is a lotus supporting the ground on which the god stands.

Reverse.—In double lined circle three line Nâgarî legend with intervening rules

Sri

Kr shna Râ

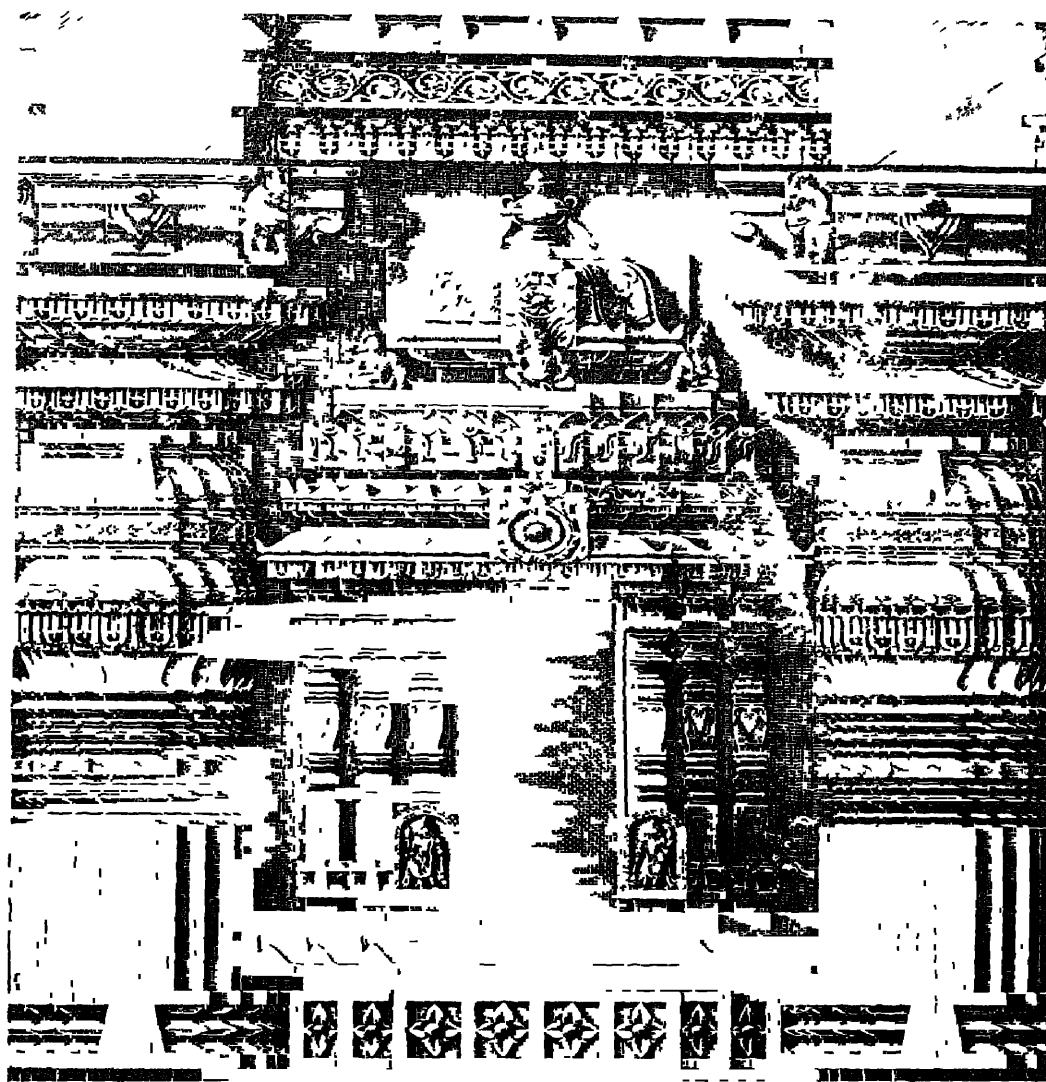
ya

This specimen is very probably one of the thirty thousand coins in which God Venkatêsa of Tirupati is said to have been bathed by Krishnarâya on the latter's victorious return from his conquest of Kondavîdu and Orissa about 1516 A.D.³ It is doubtful whether it is an ordinary coin at all as it weighs about two and a quarter varâhas. It may more probably be a commemorative medal meant to be two and a half pagodas, minted for the occasion and distributed among Brahmans and charities. The later Venkatêśvara type of Venkatapati Râya and others appears to have had this as a model. The coin is finely made and shows that the

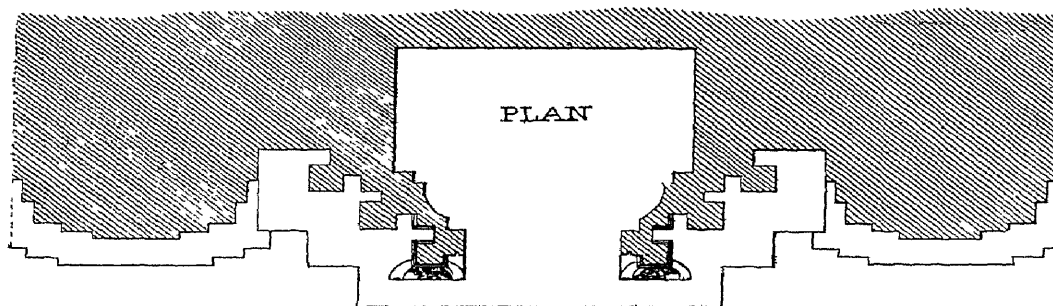
¹ Among the coins examined during the year, a large number were the issues of the Tuluva Rulers of Vijayanagar. The coins of two of the rulers which occur so commonly in South India are here described.

² Elliot. Coins of Southern India (E C S I), No 112.

³ Archaeological Survey of India (A S I), Ann Rept 1908-9 p 176.



ELEVATION



Scale of 12 0 1 2 3 4 Feet.

ISVARA TEMPLE, ARSIKERE—NICHE (p 65)

standard of the art of the die-cutter at that time was high, though some other types indicate that coinage was not considered worthy of the attention of the great artists.

The reverse of the coin does not offer any special problem. The second letter is often "Kra" instead of the correct form 'Kr' Hultzsch¹ thinks that the attribution to Krishnarāya of coins without the title 'Pratāpa' is doubtful. There is also a varāha of the Bālakrishna type with merely 'Śrī Krishna Rāya' on it. The deities and the name Krishna Rāya, especially the form 'Rāya' instead of 'Rāja,' and the fact that Dēva Rāya also issued coins with and without the title 'Pratāpa,' dispel the doubt about the coins being those of Krishnarāya of Vijayanagar.

The pose of the right hand requires notice. On the coin in the British Museum, it is not clear whether it is in the dāna-mudrā or in the abhaya-mudrā. On the reproduction by Elliot, it is in the abhaya-mudra, which is correctly the pose of the original Venkatēsa of Tirupati². The flatness of the feet shows that the artist cared more for ornamentation and conventional representation of the figure than for making a study of living objects.

The real character of Venkatēsa is a matter of great interest since he has been perhaps the most popular of the Vaishnava gods of South India from about the sixteenth century A.D. The jatā-makuta and the cobra across the shoulders, which are said to be present in the original Tirupati image are definitely Śaiva features while the figure of Lakshmi engraved on the chest is clearly Vaishnava. The Tirupati image has no conch or discus in stone and there appears to have been some reason for the Śaiva opponents of Śrī Rāmānujāchārya to have claimed it as Śiva. But about 1110 A.D. or earlier, even during the life time of this teacher, the Chōlas carved the figure of Venkatēsa at the back of the temple of Mukti-nāthēśvara at Binnamangala in the Bangalore District. The figure has jatā-makuta and phalāksha or the third eye and holds discus and conch in stone. Since it stands between Śiva and Brahma, it is certainly Vishnu among the Trimūrtis. Thus Rāmānujāchārya was justified in claiming Venkatēsa as Vishnu. At the same time, the jatā and the third eye give it a Śaiva leaning.

Type B —Umamahesvara.

2. A. Varāha.

Obverse —Śiva and Pārvatī as on Harihara I's Varāha³ but the figures under, and trident in the right hand of Śiva.

Reverse.—Three-line Nāgari legend as on Type A

¹ Ind. Ant., Vol. XX, p. 305

² E. C. S. I. No. 112

³ Ind. Ant., Vol. XX, p. 305

Hultzsch describes this type, a specimen of which appears to be in the Madras Museum. The British Museum and the Mysore Government Museum have none. The fact that the Umāmahēśvara type was continued by Krishnarāya, a Vaishnava king, throws much light on the catholic nature of the king's religion. Though himself a devotee of Vishnu, Krishnarāya worshipped all deities just like the present-day kings of Mysore. The State adopted a more extreme form of Vaishnavism three generations later.

Type C (a):—**Balakrishna.**

3 A₁ 5 Varāha, wt 51 'Durgī' Varāha¹

Obverse —The divine baby Bālakrishna seated on seat, with one knee bent and resting on seat and the other raised up and supporting the left arm which is stretched out at ease. The right hand holds a lump of butter. The child wears large ear-rings, a girdle of gingles, gingled or beaded bracelets, armlets and anklets on his fat little body and limbs, and on his head is a crown of peacock feathers with a string of flowers above. In field to right a conch, to left a discus. On some specimens, the child wears a kind of tight fitting dress which bulges out at the shoulders, elbows and knees, like the plate armour dress of the Middle Ages.

Reverse —Three-line Nāgarī legend with interlinear rules —

Śrī Pra
tā pa kra
shna Rā ya

4. A₁ 5 Varāha. Wt. 51

Obverse —Similar to 3 but ruder, the conch and discus are less prominent and the figure is more conventionalised, the chest being divided into two breasts, and the waist not separately indicated.

Reverse —Similar to 3 but with 'Śrī Krishna'

5. A₁ 55 Varāha. Wt. 51.

Obverse —Similar to 4 but without conch and discus; and the figure is represented conventionally by dots and pellets. Often, the obverse surface is minutely granulated and there is a semicircle of dots at the top.

Reverse —Similar to 4 but the characters are large. Sometimes, there are two dots in various positions near 'pa'

6. A₁ 5 Varāha.

A rude forgery of No 4 in a baser metal.

¹ E C S I Nos 136-188

Type C (b).

7. A₁ Varâha.

Similar to the above but legend reads only Srî Krishna Râya The specimen is in the Mysore collection.

Type C (c)

8. A₁ 4 Half Varâha wt 25 7.

Obverse —Similar to 3 but the figure is more elaborately ornamented. The child sits with both thighs resting on seat and wears shoulder ornaments, necklace and sacred thread The hair falls in curls around the head and there is a creeper in place of the string of flowers The conch and discus are large.

Reverse —Similar to 4.

On this specimen, the figure is elaborately worked and ornamented It shows better technique than 3, though the figure of the child is more like a grown up person and less pleasing in spite of its curly hair and better proportions of the limbs

9.

Obverse —Similar to 3 with smaller conch and discus, a ball of butter in each hand and two-arched lines representing hair and crown

10.

Obverse —Similar to 3 and figure almost like it but for two convergent lines which indicate a crown on the head

Reverse —Similar to 3 but 'ka' instead of 'Kra'

11. A₁ 35 Half Varâha corresponding to Varâha No 3

Very similar to No 3 with the same pleasing figure of a fat little baby and a string of flowers (or hair?).

12. Half Varâha corresponding to Varâha 4 but more like 3

Obverse —Similar to 11 but with breasts parted as on 4 and smaller conch and discus.

Reverse:—Similar to 4.

13. A₁ 4

Obverse —Similar to 11 and 12 but figure ruder and conch and discus conventional.

Reverse.—Similar to 3, legend occupies very small space.

14. A₁ Poorer metal Half Varâha

Similar to 5. Half Varâha corresponding to the rude Varâha type 5

15. A₁ 45 Half Varâha Wt. 26 5

Similar to 9 but Obverse fainter Some of these specimens come from Bassein, Akola District, Central Provinces.

Type C (d).

16. A1. Quarter Varāha.

A quarter varāha of the Bālakrishna type is described by Marsden ¹

The type which is here designated as the 'Bālakrishna type' is very common and is known as the 'Durgi' Varāha and is by some

Durgi Varaha.

people associated with the figure of Durgā and the legend of Krishna Rāya ² According to Elliot, it was issued by the local chiefs who arose from the ruins of the Vijayanagar Empire Bidie says that they were called Durgā Varāhas probably because they come from Chitradurga ³, and he identifies the figure as a boar ⁴ Thomas gives a correct reading of the legend but describes the figure as Durgā ⁵ and attributes the coin to one of the Pālegars of the ceded districts Elliot suggests that the type known as Lakshmi Mada to the Sarāfs has some connection with the series of Krishna coins of Chikkadēvarāya of Mysore Hultzsch attributes the type to Krishna Rāya but describes the figure as Lakshmi ⁶ Heras identifies it as the figure of 'Vyāsarāya' ⁷ while Srinivasa Raghava Iyengar of the Madras Museum says that it is the figure of 'Durgā' ⁸

A careful study of a large number of coins of this type strongly suggests the fact that the figure on the obverse is that of Bālakrishna The type was originally issued by Krishnarāya, Emperor of Vijayanagar, as proved by the legend When the empire declined, it is highly probable that various local chiefs, like those of Chitradurga, reissued the type for which reason it may have become known as the 'Durgā' type more than because there was any figure of Durgā on it

It is possible to classify this type into three groups —

(1) Those on which the figure is fine, the conch and discus are large and clear and the metal is of the good quality common to the Vijayanagar series. These may be attributed to Krishnarāya himself

(2) Specimens whereon the conch and discus are small and conventionalised. The figure is ruder and the legend, which is neat, reads 'Krishna' These issues are probably those of the chiefs of Chitradurga and Rayadurga and other up-country pālegars

¹ Numismata Orientalia Part II

² E C S I., p 99

³ Bidie J A. S B 1883, p 44

⁴ *Ibid* p 46

⁵ E C S I, p 98, Footnote No. 7.

⁶ Ind Ant XX p 306

⁷ Jour of Ind Hist VII, pp 34-35 (1 Pl)

⁸ Jour of the Andhra Hist Res Society

(3) There are many rude large specimens on which the string of flowers assumes the form of a semicircle of large disconnected dots, the breasts and belly being represented by circular pellets suggesting feminine characteristics. The obverse is very often minutely granulated and the legend on the reverse is fragmentary and in large characters reading 'Krishna'. Sometimes there are two meaningless dots in different positions near 'pa'. These are possibly the issues of the local dynasties ruling near Chandragiri and to its north, as they appear to be connected with the later granulated issues of the 'Carnatic'. Coins of this third variety have, generally, a great deal of alloy and indicate that they are the issues of impecunious and not very conscientious rulers.

The original issues of Krishna Râya like the 'Lakshmi Mada' show elegant design and the art is not of a very low order. The general

Imitations.

opinion against the type is due to the imitations and forgeries being more prolific than the genuine issues of the Emperor. Some of the coins, specially those coming from Bassein, show one or both sides only in very low relief and the fissures on the edges and the centrifugal lines on the surfaces indicate that the imitators and forgers did not have a good knowledge of the technique of die-cutting and striking, particularly heating the metal to the right temperature and perhaps using the right material for making the dies.

Of the Bâlakrishna type half Varâhas, some are smaller in diameter (which is about 35 or less than 4) and thicker and show only a part

Akola Finds.

of the legend on the reverse. These can be safely attributed to the Emperor. The other varieties are wider (45 and even 5) and thinner, contain more of alloy and some of them show very inferior workmanship. These would be later imitations. No. 14 appears to come from the same area as Varâha No. 9 perhaps from around Chandragiri and Vellore. No. 15 is a northern imitation. Many of such specimens, some in the British Museum and some in the Mysore Museum, come from Bassein in the Akola district of the Central Provinces. This information about the provenance need not lead to the conclusion that Krishna Râya's direct sway extended even for a temporary period to Bassein, because coins of other rulers like Harihara II also come from the same area and show the same characteristics. Many of these specimens show that one of the dies or both might have been shallow, giving a rather low relief to the figures. The good metal they contain does not support the view that they were only forgeries. It is possible that they were the issues of some regular mint situated in the north and acknowledging the leadership of Vijayanagar. About this time, there was the small Hindu state of *Kherla* in this locality which had the Bahamani and Shahi Kingdoms as its enemies just as Vijayanagar had¹. In all probability this state acknowledged the

¹ Imperial Gazetteer Vol II, P 383

leadership of Vijayanagar and played an important part in its foreign affairs. This appears to be a suitable explanation for the Akola finds, which range from Harihara II to Achyutarâya

The existence of forgeries in baser metals is also a point of considerable interest. It is probably the rudeness of the imitations and forgeries and the name 'Durgâ Varâha' which perhaps led to the identification of the obverse effigy with Durgâ or the Boar incarnation. There cannot be much doubt that the figure on some of the best made coins is that of Bâlakrishna. An image of this deity was brought by Krishna Râya from Udayagiri and installed at Krishnâ-pura in Vijayanagar in the year 1514-15 A. D. It was subsequently destroyed, perhaps by the Moslem iconoclasts, so that, to-day, in the great tottering ruined temple at Hampi, no image remains and there is only a figure of the Mount Garuda on the pedestal to indicate that Krishna stood above it. To Krishna Râya, who was a devotee of Vishnu, the figure of Krishna had a great appeal, one special reason being perhaps that he bore that very god's name. Thus it would appear that Krishna Râya was minting only the Umâmahêśvara type during the first five years of his reign and after the installation of Bâlakrishna in the new temple he probably made it his 'Ishtadêvata' or chosen deity, and put the effigy of that god on his gold coins. It must, however, be confessed that on the ruder specimens the figure has a distinctly feminine form.

The image of Krishna was revived by some later dynasties. Muralidhara or Krishna with the flute appears on late Vijayanagar coins, Kâlingamardana, the snake killer, on the issues of Chikkadêvarâja of Mysore, and Krishna with the butter re-appears on the coins of Krishnarâja III of Mysore as the Navanitanritta Mârti in the dancing posture.

Type D—Bull.

(a) COPPER 'JITAL'

17. Ae '6

Obverse —In circle of dots, fine bull standing to left with ornamented covering cloth on its back secured by girdle or girthbelt. Folds of fat show on its neck and a gingle on its throat. Sun and Moon in field above.

Reverse —In the middle a conventionalised sword looking almost like an arrow flanked by discus and conch, with two line Kannada legend above and below.

Śrî Krî shna

Râ ya

18 Similar to 17. but ruder bull to right

(b) HALF JITAL

19. Ae Smaller

Similar to 17 but of half value

Krishna Rāya's bull type is similar to Dēva Rāya I's bull type and shows that the bull and sword type which persisted in Vijayanagar for

Bull and Garuda. nearly a century and a half is the most important copper type of Vijayanagar It was probably revived by the

Tuluva dynasty and continued down to 1514 A D when, as stated above, the emperor became a pronounced devotee of Vishnu owing to his success in his great campaign and also perhaps due to the influence of his guru Tōlappalāchāya whose descendants even to-day own the village of Krishnāpūri situated amidst the ruins of the old city When on gold coins Krishna took the place of Umāmahēśvara, on the copper issues Śiva's mount, the bull, gave place to Vishnu's mount Garuda This change is only indicative of the personal devotion of the emperor, for there is clear evidence in epigraphy to show that the state continued to patronise the worship of other deities also As a declared adherent of the Śrīvaiṣṇava faith and under the influence of his advisers of that sect, the emperor perhaps found it necessary to substitute Vishnu for Umāmahēśvara, the patron deity of the Empire in its earlier days

Type E —Garuda

(a) COPPER TAR.

20. Ae 8 Unusually large, thick and heavy.

Obverse —In circle of closely lined dots, anthropoid white-headed kite or Garuda to left with beaked face wearing tall kṛita or crown with two fillets, hands joined on breast in the attitude of devotion He kneels on his left knee with the right foot on the ground in the virāsana or heroic posture. Small wings are spread out behind the arms and the fillets and waist cloth are flying in the air

Reverse —Three line Nāgaṃ legend in large characters with interlinear rules —

Śrī pra
tā pa ka shna
Rā ya

(b) COPPER 'JITAL'

21. Ae '6 Smaller coin of the usual size.

Obverse —Similar to No. 20 with linear circle

Reverse .—Similar to No 20, letters proportionately smaller. On some specimens the circle is absent and the legend is fragmentary.

22. Similar to 21, but with conch and discus on obverse in field near head.

23. Similar to 22, but figure ruder and represented by a large number of dots.

No border Perhaps the issue of a local or southern mint showing poor art The dotted figure which appears also on later local Madura coins suggests that No. 23 came from the same place

The large and thick Garuda variety appears to be a substitute for the silver 'Tar' which was perhaps given up for want of the supply of that metal. It is followed by similar issues of Achuta Râya, Venkatapati Râya and the Madura Nâyaks, has large legend in Nâgarî characters on the reverse and shows that Śivaji's Chatrapati type follows the model of Vijayanagar The figure of Garuda is fairly good, though some of the lines are too straight and the waist is small to exaggeration

The effigy of Garuda appears in various forms on the coins of the Guptas, the crest of the Yādavas, the coins the Silaharas, the Pândyas and the Kâlachurya Sivabhaṭa Krishnaîâya's Garuda which kneels clearly and wears a crown is more likely to have been copied from the later Pândya types of Madura than from any others

Rangachari and Desikachari¹ ascribe a Recumbent Bull type to Krishna Râya, and they read the middle line on the reverse of the coin

Recumbent Bull.

they have figured as 'Krishna' This reading may not be correct as the only letter that appears clearly is 'Pâ'

which cannot be connected with anybody except Achyuta Râya The existence of a Recumbent Bull type of Krishna Râya is, however, not impossible as Râmêśvaram and Konḍavidu, the areas where the Recumbent Bull appeared previously, were both included in the Emperor's dominions

24. Half Jital.

ACHYUTA RÂYA—1530-1542

Type A —Gandabherunda.

(a) GOLD VARÂHA

25. A1 '45 Varâha Wt. 52

Obverse.—Back view of Gandabhêrunḍa or double-headed eagle flying upward wearing ornaments. The wings and feathers are ornamented and the head has a crest The huge bird is flying upward carrying in each of its two beaks and two claws a full grown tusker elephant, evidently for feeding upon The bird wears necklets and rings on its necks and the elephants trumpet in desperate terror with uplifted tail and trunk

¹ Ind. Ant. XXIII, p 24

Reverse —Three line Nāgarī legend with interlinear rules —

Śm pra

ta pā chyū ta

rā ya

The standard of art is good

26 A₁ . 4 Varāha Wt 52 7.

Obverse —Similar to 25

Reverse —Indefinite Nāgarī legend with 'pa' and 'ta' visible standing for Śrī Pratāpāchyuta Rāya as on 25 But across them is a large boat-shaped pellet caused perhaps unintentionally by a depression in the die

Two specimens of this kind exist in the British Museum and one of them which has faint figures is definitely stated to have come from the Akola district The peculiarities of the Bassein Vijayanagar finds are noticed elsewhere

(d) GOLD HALF VARĀHA.

27. A₁ . 4 Wt. 26 4.

Half Varāha similar to No 25

28. A₁ 35 Wt 26.

Similar to 27 but the impression is fainter on both faces

The coin comes from the Akola District.

29. A₁ 4 Wt. 24 2 Under weight.

Obverse —Similar to 25 with bird moving to left

Reverse .—Similar to 25 with characters clear, especially 'chyū'

The die cutter of this coin was a good workman But he observed convention more than propriety as his elephants had still their girth ropes and the bird flew in air without opening even its very short wings The group is well executed but the artist has failed to visualise a flying bird. Some specimens show the bird and the elephants beautifully shaped.¹

B. Copper Coin.—Gandabherunda.

30. Ae . 7.

Obverse.—In linear circle, two-headed eagle similar to 25.

Reverse.—Worn three-line Nāgarī legend of large size Perhaps standing for 'Śrī Pratāpāchyuta Rāya.' It is doubtful if the third letter from the end is 'shna' If so, the Gandabhêrunda type would begin with Kīshna Rāya.

¹ See Mysore Catalogue Draft No 44 The specimen was received from the Treasury Officer, Shimoga, on 3rd November 1915

31. Ae 5

Obverse —In linear circle, rude Gandabhêrunda moving to left, with lifted tail and showing both wings and holding an elephant in each beak

Reverse —Similar to 29

This rude variety offers a great contrast to the fine gold coins and it is difficult to believe that they came from the same metropolitan mint. There is a Gandabhêrunda type from Madura with the names of the Nâyaks on the reverse, and Ikkei, which had the Gandabhêrunda crest, might also have imitated this type. At Bangalore there is one worn specimen with the bud on the obverse and the boar on the reverse. This coin belongs perhaps to the days of Tirumala Râya.

The double-headed eagle is a very ancient and well known symbol of royalty throughout the world. It might have taken its birth in the Indus valley of the Copper Age or in early Mesopotamia along with the Sphinx and the Gryphon and spread westward to Europe and even Central America and south eastward to South India. Numerous Indian dynasties have had it as their crest or banner. It appears to have descended through the Châlukyas and the Hoysalas to the Vijayanagar kings from whom Madura and Ikkei and, later on, Mysore inherited it. In contemporary India it is the banner and crest of the kings of Mysore.

The inferior artists unable to show its two heads and wings in any other posture have mostly depicted it as seen from above. But a well known sculptured representation is on a pillar at Belgam, an old Châlukya city in the Shimoga District where it is seen in a beautiful anthropoid form fighting a lion.

32 Elephant

Obverse —Elephant to left

Reverse —Śrī Pratâpâchyuta Râya

Rangachari and Desikachari¹ describe and figure a Prancing Horse type and attribute it to Achyuta Râya, whose name they read on the

Prancing Horse.

reverse. The legend is different in character from the usual Vijayanagar legends and on the reproduction given by them only one letter is readable and it may be 'Pa' which would make it a part of Śrī Pratâpâchyuta Râya. There are about ten doubtful specimens in the British Museum and on the clearest of them the legend is 'Śrīpratâpâ Râ (or Sa) Râya'. The coins themselves have more of the later Vijayanagar character and may be local issues of the days of Sadâśiva or Râma dēva, if not of Achyuta Râya. But Rangachari and Desikachari also describe another coin of the Prancing Horse type on which they read Uttama Râya. The latter appears to read Râja Râja, in which case the Prancing Horse type would reach back to the later Chôlas. The type needs further study.

¹ Ind Ant XXIII, p 24

PART IV—MANUSCRIPTS.

(a) PARADĀRA SÔDARA RĀMANA KATHE

On page 47 of the report for the year 1929, it was proposed to gather further information about Kumāra Rāma from other manuscripts and publish it here. Since then, detailed information has been gathered from the manuscript in the Madras Oriental Library and published in the Quarterly Journal of the Mythic Society for January 1930 (Vol XX No 3, page 201 ff) This has rendered it unnecessary to publish a further note here.

(b) HYDER-NĀMA.

(A manuscript in Kannada)

Plate XX—2

The sources for the history of Hyder Ali's reign are numerous and in various languages—English, French, Persian, etc To them may now be added the 'Hyder-Nāma,' a Kannada work by a contemporary writer It runs over 103 numbered leaves (206 pages) of the old type of indigenous paper (See plate XX—2) and was obtained from Mr. Karnik Lakshminarasiah, Ināmdar, Tumkur, who is descended from Nallappa, a well known officer of the Mysore Court in the days of Krishnarāja Wodeyar III His ancestors are said to have been in the service of Hyder Ali and Tippu Sultan and it is stated that his grand-father, also Nallappa by name, was Hyder's contemporary Hence the present manuscript may be called the 'Nallappa Manuscript' for identification purposes It appears to have been copied from some original from which also another copy appears to have been made and retained in the Mysore Palace The latter contains the date of the work, which is not found in the manuscript now examined

The date of the manuscript according to the version of the Hyder-Nāma found in the Palace Library is "Krôdhi samvatsara Ashādha suddha Ēkâdasi, Tuesday" The mixture of Hindustani words is an indication that the manuscript was written during the period of strong Moslem influence. The manuscript also stops short at the death of Hyder without even alluding to any of the events of Tippu's reign except his accession Besides, the author describes a host of minor details pertaining to the reign of Hyder Ali, thus proving that he must have been, very probably, a Hindu officer who was quite familiar with

The date of the Manuscript

Hyder and intimately connected with his government. There can be no doubt about the abovementioned date which is verifiable and corresponds to Tuesday the 29th June 1784 A. D. Since Hyder died on 7th December 1782 A. D., the interval of eighteen months might have been taken for the preparation of his biography.

The work is a chronicle describing, as the author himself has said, the 'Durbār' of Hyder Ali Khan Bahadur who ruled at Seringapatam.

Historical Importance It gives in detail an account of the events in the life of this hero year after year and, naturally, ends with his death.

Though much of Hyder's history has already been known, the chief value of the manuscript consists in giving confirmatory evidence, while, here and there, some new materials are also supplied to the historian. The author writes with a healthy independence and a judicious frankness which could not be expected from a court chronicler. He admires Hyder and the way in which the usurper saved the independence of Mysore by his diplomacy and generalship and raised the kingdom to the position of the strongest contemporary power in South India, while at the same time he condemns the blemishes in his hero's character and points out his follies. Though he gives the Mysorean version of many events like Hyder's decisive victory at the battle of Arni, he frankly admits also his defeats on many occasions. Thus he is a true historian and not, in any sense, an apologist or eulogist. His work is welcome as a corrective to the existing accounts of Hyder's life which are to a considerable extent based on the records of his enemies or of his own Moslem secretaries.

A summary of the information supplied by the work is given below, important points of interest or divergence from known authorities being mentioned in the footnotes.

ANCESTRY OF HYDER¹.

The ancestors of Hyder were natives of Arabia, who had been serving under Bijapur². After some time, some members of this family of whom Hyder's father was one came to Kolar. Staying there for a few days, he entered into the service of Dilei Khan,⁴ the Governor of Srirangapatna and remained with his family at Gummanahalli,

¹ Wilks bases his account of the ancestry of Hyder on a memon at the tomb of Fatteh Mohammed in Kolar and states that he has checked it 'by a variety of records and oral information'. The account here is, however, fuller than that given in the Hyder Nama.

² Mohammed Bhelele was the first known person among Hyder's ancestors. He came with his two sons from the Punjab to the south and settled at Alund in 'Calbarga'. Wilks' History of Mysore Vol I p 149.

³ The two sons, after their marriage, proceeded to Srirangapatna at first and then came to Kolar after the birth of Hyder's father.—*ibid*

⁴ The name given by Wilks is 'Derga Kooli Khan' who was attracted by Fatteh Mohammed while the latter was serving under a Nayak during the siege of 'Ganje cottah'.—*ibid* p 150.

which subsequently became his jaghir¹ A brother of his by name Ghulam Hyder Saheb remained under Mallikarjuniah of Maddagur and his uncle Ali Saheb was employed under the killedar of Doddaballapur² But Fateh Ali did not remain long to see the improvement of the fortunes of his family, for he died soon after in a battle with the Poleyagar of Chitrakal³

RISE OF HYDER ALI

The gradual stages in the rise of Hyder Ali to power are traced very well in this work The death of his father only left him a legacy of a debt of 10,000 *varahas*⁴ The Navab of Sina, who was the auditor, began to press for the repayment of the loan. Being unable to pay the loan, the two sons of Fateh Ali left the women and children as surety⁵ for the amount and tried to get some help from their uncles. Through the help of their uncle at Maddagur⁶ they got the required amount from the Dalvoy Dēvaraja of Seringapatam⁷. In return for this both Hyder and his brother entered Mysore service⁸ After the death of Ghulam Hyder, his office was conferred upon Shah Saheb, the brother of Hyder Ali⁹

Hyder Ali came to prominence for the first time during the siege of Dēvanahalli in Saka 1668 (1746 A D) When Karāchūri Nāṇjarāj Urs had come for the purpose of taking Dēvanahalli he instituted a tournament¹⁰ in which Hyder alone was successful And on account of his bravery during this siege he earned the favour of Karāchūri Nāṇjarāj Urs and was made the commander of 50 horse and 200 foot soldiers¹¹.

¹ There is no mention of Gummanahalli by Wilks He states that 'Boodi cota' was given him as jaghir—*ibid*, p 152

² These details are not given by Wilks

³ He was buried in the Makbara at Kolar See notes on Makbara under Kolar, *Supra* p 21. Wilks gives a different account of his death, he states that he lost his life in a battle between Tahir Khan and Abdul Russool, his employer—*ibid*

⁴ The exact amount of the debt is not mentioned by Wilks, rather he states that it was a pretext for the Governor of Sina to get rid of Hyder's family and misappropriate Hyder's paternal property For this ill treatment Hyder takes revenge 32 years later—*ibid* p 153

⁵ Wilks does not mention all this According to him, Hyder was only seven years old then while the age of his elder brother was nine Their mother accompanied them to Bangalore—*ibid*

⁶ According to Wilks it was at Bangalore that Hyder's maternal uncle resided as killedar of the place—*ibid*

⁷ Wilks does not mention this fact

⁸ Hyder, at first, did not join any service according to Wilks He is stated to have been at large, though occasionally he assisted his brother at his pleasure—*ibid*

⁹ Wilks is silent on this point

¹⁰ This is not alluded to by Wilks

¹¹ A similar account is given by Wilks, but he adds that Hyder was also placed in charge of one of the gates of that fortress and given orders to recruit and augment his corps—*ibid* p 153-4

The next opportunity for Hyder to distinguish himself was in the Carnatic.

Carnatic Affairs.

The chaotic condition of the Carnatic had drawn the attention of the Subhadar of the Dakhan, who, after capturing Trichinopoly, made over the country to the charge of Anwaruddin But the place was contested by Chanda Saheb, a member of the old royal family Hearing this, Nasir Jung, the Subhadar of the Dakhan, came with a large army to Arcot, at which Chanda Saheb fled to Pondicherry. But since it was the rainy season, Nasir Jung had to return to Hyderabad Hyder, who had gone with his elder brother and Barakki Venkata Rao to help Nasir Jung took advantage of the civil war between Nasir Jung and his brothers and obtained fifteen camel-loads of Akbar shahi *mohurs*¹

Another opportunity offered itself to Hyder Ali when Chanda Saheb besieged

Trichinopoly.

Trichinopoly² Mohamed Ali, the then Nawab of Arcot requested the Raja of Seringapatam to help him in raising the siege, in return for which he offered to hand over Trichinopoly to Seringapatam. So in Śaka 1673 (1751-2 A D) Karāchūri Nañjarāj went with 10,000 horse, 50,000 infantry and some guns to Trichinopoly to the help of Mohamed Ali When Chanda Saheb was killed and the siege of Trichinopoly raised, Nañjarāj justly demanded that the fort of Trichinopoly should be handed over to him according to the terms of the treaty But Mohamed Ali deceived Nañjarāj and refused to hand over the fort³ During the siege of Trichinopoly Hyder had played a very important part for which he was given the title of Bahādur⁴ and asked to increase his forces With considerable efforts he was able to form an army consisting of 2,000 horse, 4,000 armed peons, and 4,000 bar⁵

In Śaka 1677 (1755-6 A D), Salabat Jung, the Subhadar of the Dakhan,

Tamil Polegars

invaded Mysore with the help of a French force under the command of Mons Bussy On account of this the army of Nañjarāj, which had gone to the help of Trichinopoly, had to return to Mysore But since in the meantime the Raja had made peace with Salabat Jung by the payment of 56 lakhs of rupees⁶ Hyder was sent to the

¹ Wilks states that two camels laden with gold coins were taken away—*ibid* p 167

² See p 172 ff in Wilks' book Vol I for a fuller account

³ Wilks says that the revenues of Sirangam were given up, though formally, by Mohamed Ali Later on the French occupied the place—*ibid* p 214

⁴ According to Wilks this title was bestowed when Hyder was virtually the master of half of the Kingdom and on the occasion of the defeat, by him, of the Mahrattas—*ibid* p 230

⁵ Wilks' number—1,500 horse, 3,000 regular infantry, 2,000 peons and 4 guns with then equipments Of the horses 500 were his own—*ibid* p 217 When he marched against Dindigul he had 5,000 regular infantry, 2,500 horse, 2,000 peons and 6 guns—*ibid* p 218

⁶ But only one-third of the amount was paid For the balance security was given and hostages were delivered, yet nothing was paid Some of the hostages died in prison, some escaped and the rest were released after a time A similar account is given by Wilks

Dindigul area to conquer the Poleyagars¹ After defeating Aminnâyaka, Appinnâyaka and other Poleyagars of Palni, Virûpâksha,² Mille-Mirang, he amassed wealth to the extent of 20 lakhs of rupees Placing Khande Rao as his wakil at Seringapatam in order to get necessary orders from that quarter, he went on increasing his army and wealth

In Śaka 1678 (1756 A D), due to some misunderstanding in connection with the treasury between the two Dalvoy brothers Dêvarâjiah left Seringapatam and remained at Satyamangala. At that time Hyder, his brother-in-law Syed Mukhadam and Dewan Venkata Rao were sent against the Nâyars of Calicut After defeating the Nâyars they made peace with them on the understanding that the Nâyars should pay a tribute of Rs 12 lakhs³ But the Nâyars secretly negotiated with Dêvarâjiah and promised to pay him the stipulated tribute of Rs 12 lakhs instead of to Hyder in case he would withdraw the army of Hyder from Calicut. When Dêvarâjiah asked Hyder to come back, the latter refused to do so unless he was paid Rs 3 lakhs towards the expenses of his army This Dêvarâjiah did and after withdrawing the army sent Hari Singh⁴ to collect the amount of the tribute

The same year the Mahrattas invaded Mysore with a large army of one lakh of horse and one lakh of infantry The Raja of Seringapatam made peace with them by promising the payment of a fixed sum of Rs 32 lakhs. Since there was not enough money in the treasury, only six lakhs of rupees were paid⁵ and thirteen Taluks⁶ were handed over to the charge of the Mahrattas till the remaining amount was also paid up. The Mahrattas then returned to Poona after placing Raghoba, Bâji Rao and a body of 6,000 horse in charge of the thirteen Taluks⁷

¹ This, according to Wilks, was the epoch when Hyder's ambition began to unfold The designation of his new appointment was 'Foujedar of Dindigul'—*ibid* p 218

² Mentioned as 'Veerapachy' by Wilks But Mille-Mirang is not mentioned by him, nor the amount of wealth amassed by him in this connection The names of the Poleyagars, too, are not mentioned He states, however, that Hyder practised many deceptions on these people—*ibid* p 218

³ Wilks states that this amount was to be paid by instalments

⁴ The rivalry between Hari Singh and Hyder is alluded to by Wilks on several occasions

⁵ Wilks states that of the stipulated amount, only five lakhs was paid in cash

⁶ The following were the thirteen taluks handed over to the Mahrattas Nagamangala, Kadaba, Banavara, Channarayapatna, Kikkeri, Haanahalli, Kadur, Turuvekere, Belur, Chickanayakanahalli, Honnavalli, Huliyurdurga and Kandikere To this list of 13 taluks Wilks adds 'Culloor'—*ibid* page 222 foot note

⁷ Before long Hyder came and remonstrated with Nanjarâj advising him to expel them on the approach of the rains and withhold payment of the balance—*ibid* p 222

Hereafter a series of events happened which gave Hyder numerous opportunities to distinguish himself and come to the forefront¹.

Hyder Indispensable The treasury was empty and the government weak, so that it required the strength of a man like Hyder to preserve order in the country. It now became absolutely impossible to rule without his help and for every little business Hyder's help was requisitioned. Thus his prominence in the State increased very much until at last he set aside the nominal ruler and himself became the Navab.

Now, trouble was at hand on all sides. Since the treasury had become empty on account of the havoc committed by the Mahrattas, the siege of Trichinopoly etc., the soldiers could not be paid their salary. The result was that they sat *Dhāna* at the houses of the Raja and Dalvoy Nāṇjarāja Urs. Hyder was therefore requested to put down the rebellion of the army. Now was his opportunity to make himself the most prominent person in the kingdom. He undertook the work, though with seeming reluctance, and accomplished it by the use of politeness in the case of some and force in the case of others. Money was collected from various sources. Even Hari Singh was put to death and his wealth siezed. A jaghir of ten taluks² worth three lakhs of *varāhas* was conferred on Karāchūri Nāṇjarāj³ and Khande Rao was appointed as the Dewan.

In Śaka 1680 (1758-A. D.), the Mahratta leader Mukunda Rao began to plunder Bangalore and created considerable trouble. **Siege of Bangalore, 1758.** Barakki Srinivasa Rao was sent by the Mysore Raja against him. Remaining at Bangalore, Srinivasa Rao in return began to plunder Hoskote, which was the Mahratta stronghold⁴. Now therefore Mukunda Rao appealed to the Mahratta leaders Muchi Gopal Hari and Mallār Rao Rasta who were touring in Arcot and Mysore provinces to collect the chauth. With the help of their large army consisting of 40,000 horse, they besieged Bangalore, Maddur and Chennapatna. After some time, when the food stuffs in the fort of Bangalore were exhausted, Barakki Srinivasa Rao wrote to the Raja and to his father for help. But none of the sudaas would

¹ On the English and the French being again at open war, the latter and Maphuz Khan, the younger brother of Mohammed Ali, indented on Hyder's aid in the matter of expelling the English. But Hyder, who was filled with selfish motives, captured 'Sholavander' and seized the cattle and moveables of Madura, though near this place he sustained a heavy defeat at the hands of Mohammed Issoof, the Commandant of the English Sepoys — *ibid* p. 223 ff.

² The following were the ten taluks granted as Jagir to Karāchūri Nāṇjarāj — Namakallu, Paramati, Syadamangala, Bettadapura, Arkalgud, Konanur, Anantagiri, Mysore, Kattamalalavadi and Penapatna.

³ Wilks says that Nāṇjarāj was retired from service henceforward.

⁴ Wilks does not mention Srinivasa Rao's part though, in other particulars, he gives the same account.

undertake this difficult task of supplying provisions to Bangalore. The last resort was, therefore, Hyder and Barakki Venkata Rao requested him to save his son from this situation. Accepting this task Hyder went with his army and was able to defeat the Mahrattas completely in the battle near Channappatna. So they made peace with him and left the country, as Hyder now stood surety for the remaining amount to be paid to them.

Four months later Hyder demanded the amount due to the Mahrattas. Since it was impossible for the Raja to pay the amount, half the kingdom was transferred to Hyder's administration in view of the dues payable to him.

Due to some misunderstanding between Karāchūri Nañjarāj and the Raja, in Śaka 1681 (1759 A D), Karāchūri left Seringapatam and took his seat at Mysore. But owing to the evil advice of Khande Rao, Pradhāna Venkatapatāya and Lala Saheb, the Raja sent Hyder against him. Nañjarāj, however, refused to move, but after four months of hard fight, made peace by which his *jagu* was reduced to five taluks¹ worth one lakh of rupees and he was made to stay at Konanur.

After some time Hyder again requested the Raja to give him some more provinces as he had had to spend much during the recent expedition. In spite of the advice of Khande Rao, the Raja handed over to the charge of Hyder four of the taluks²

Paramatī, Namakallu, etc., which had formerly been given to Nañjarāj. This vexed Khande Rao much. So in Śaka year 1682 (1760 A D) Khande Rao, Pradhāna Venkatapatāya, Venkatapatāya of the treasury, Lala Saheb, Vianna Setty of Kollegal and Anniah Sastri³ conferred with the Raja and the Dowager and resolved that the over-grown strength of Hyder should be curbed. For this purpose they applied for the help of the Mahratta leader Beenco Visaji Pandit through Bukkanōji and had obtained it to the extent of 6,000 horse.

On the 13th of Śrāvana sūddha of Śaka year 1682 Prainādi (24th August 1760) when the Kāveri was in full floods, they closed the gates of Seringapatam and opened fire on the army of Hyder which had encamped between the two streams of the river Kaveri. Hyder was surprised at this, but he was undaunted. The very same night he took the help of a boatman and twenty of his trusted men, crossed the river and went towards Bangalore⁴. The next morning his family and children were captured by Khande Rao and taken prisoners to Seringapatam.

¹ The five taluks were Kattamalalayadi, Peñnapatna, Konanūr, Bettadapūna and Arkalgūḍ.

² None of these taluks is specified by Wilks.

³ Only Khande Rao's name is mentioned by Wilks.

⁴ Although Bangalore was his direct object, he suspected treachery there and proceeded, therefore, first to Anekal which was commanded by his brother-in-law, Ismail Ali—*ibid* p. 258.

After taking possession of Bangalore from Kabir Beg, Hyder began to make preparation for war¹, and ordered the army of Mukhadum Saheb to return immediately from Pondichery². He then went to Kōnanūr in all humility to beg the pardon of Karāchûri Nāñjarāj Uis and get his help as it was very valuable in this difficult situation. The Dalvoy was very much pleased with Hyder's behaviour and promised his help in spite of the advice of Barakkī Srinivasa Rao and others not to place any confidence in such a person who had proved his ingratitude on various occasions. So with the help of the Dalvoy, Hyder brought under control a considerable portion of the country and encamped before Seringapatam³.

In Śaka 1683 (1761 A. D.), a treaty was entered into by which the Raja was allowed a jāhgir worth three lakhs of rupees, while the remaining kingdom was handed over to Hyder. As a reward for arranging such a treaty Pradhāna Venkatapatiya⁴ was rewarded with Kunigal taluk and Khande Rao was put into a cage for his ingratitude, exposed in the market place at Bangalore and fed on milk and rice like a parrot. In Śaka 1683 Viṣṇu samvat Āshādha śuddha 1 (31st July 1761) Hyder took possession of the fort of Seringapatam.

THE CONQUESTS

The first act of Hyder after he became the Navab was to help Basalat Jung in his war against the Mahrattas. In return for this, Basalat Jung gave him a sannad for the provinces of Sira and Hoskote. Next he conquered Doddaballapur and Chikballabur (Śaka 1683 A. D. 1761). The next year (1684 Chitrabhānu, 1762 A. D.) he conquered Madakasira, Penugonda and Korakonde. After this he went against Chitrakal and took Sannakkī Bagur, Hosadurga and other places⁵. Medakere Nayaka, the Poleyagar of Chitrakal, paid eight lakhs of Durgī *varāhuṣ*⁶ to Hyder and made peace with him. Hyder also took tribute from the Poleyagars of Rayadroog and Harapanahalli.

¹ Wilks details all these events and many more which are not included here.

² Hyder had sent him there to assist the French against the English during the siege of Wandiwash.

³ The manuscript includes many more details which Wilks also gives—like Hyder's first defeat by Khande Rao, the stratagems he practised on him, etc., but his descent on Coimbatore at this juncture is not mentioned in the manuscript.

⁴ Wilks does not mention this.

⁵ Wilks does not give these details.

⁶ According to Wilks he made compromise with Hyder for a fine of 2 lakhs of Pagodas, besides the regulated payments.

But perhaps the most important of these early conquests was that of Bednore or Nagar. Before the late king of Bednore died, he had made his adopted son, Channabasavappa Nayaka, the king. His wife had some secret intimacy with a man by name Nañjah to whom she had entrusted the entire administration. Channabasavappa Nayaka who could not tolerate this scandal tried to prevent Nañjah from coming to the palace. The Queen therefore conspired the murder of Channabasavappa and left everything in the hands of her paramour, Nañjah. But Channabasavappa managed to escape, though he was strangled and thrown into a pit, and was now under the protection of the Poleyagar of Chitrakal. At the request of Medakere Nayaka, Hyder took up the cause of Channabasavappa and started against Bednore. Due to the influence of the real ruler of the state the country was easily conquered and the city was taken possession of by Hyder on the 19th January 1763 (Śaka 1684 Chitrabhānu year Māgha śuddha 5)¹. The Queen Viramma, however, set fire to the palace and fled with her paramour to Ballālarāyandurga. After restoring order in the city Hyder sent for the queen and imprisoned both the queen and her adopted son at Maddagiri². He then changed the name of Bednore into Hydernagar and made it a mint-town³.

In Śaka 1685, Svabhānu, the Peshva Madhava Rao, invaded Mysore. Hyder got together the army of Mir Ali Raja Khan and Fyzulla Khan⁴ which amounted to 10,000 horse⁵, 20,000 bar and 20,000 armed peons. The Mahrattas were successful in the battle and many of the most important persons like Barakkī Srinivasa Rao, Chandar Rao and others were taken prisoners,⁶ but they were allowed to escape when Medakere Nayaka made a rush against them. Hyder had however to make peace with the Mahrattas by the cession of Penugonda,

¹ Hyder captures Shimoga with treasure, refuses the Ranees proposal to purchase him, discovers at Kumsi one Linganna who was the prime minister of the late Raja, obtains his valuable help, captures Ayyannur and other places, refuses the Ranees proposals again to purchase him (at which she flies away) and finally enters the city in triumph. His booty in this expedition is estimated by Wilks at 12 mil sterling *ibid* p 278

² They were, however, liberated when the Mahrattas captured the place in 1767 A. D. *ibid* p 279

³ Sometime later there was a plot against his life, but it was discovered and over 300 conspirators were put to death

⁴ At about the same time (December 1763 A. D.) this person had accomplished for Hyder the conquest of 'Stide' which brought in enormous wealth. Hyder also forced the Nawab of Savanore into his alliance while Fyzulla extended his conquests further up to Dharwar and a multitude of minor posts, inflicting also a crushing defeat on Gopal Rao, a Mahratta chief

⁵ Wilks' 20,000 horse

⁶ These names are not mentioned by Wilks in this connection

He remained only one day at Nagar and marched on towards Kodiyala. There he defeated an army of the English and took many of them prisoners. He then fell on the army of Murari Rao who had come to help the English. The English army separated itself into two divisions and fell on Hyder. When the battle commenced, Hyder risked an engagement with the division of Col Watters and after capturing many guns he returned to Bangalore.

Hyder's victories.

Treaty.

The Nawab then fell suddenly on the English force encamped between Erode and Karur and after dispersing that army, he captured Kairur, Kangya, Salem and other places. Then he again returned to Bangalore. By that time news came to him that Mohamed Ali returned to Madras on account of some eye trouble. Immediately he started with his army and surrounded Tirumale Khedi, Mutyalapet and other places near Madras. Mohamed Ali therefore negotiated for peace with Hyder¹. The terms of the treaty now entered into between them were (1) there should be war between Hyder and Mohamed Ali only in case any of the parties provoked the other, (2) the English should not unnecessarily be allowed to involve them in war and (3) Mohamed Ali had to return all the places taken during the war. Hyder then returned once again to Bangalore².

RELATIONS WITH THE MAHRATTAS

In Śaka 1691 Virōdhi year Chaitra (April 1769 A D) a Mahratta sirdar by

Gurru-Konda.

name Mahimaji Sindhia received a sannad from the Peshwa for the subhadarship of Gurru-Konda and came with an army of 400 horses. With the help of the Nawab Halim Khan, the son of Majid Khan of Kadapa he was trying to take Gurru-Konda. When Hyder heard of this, he immediately sent an army of 5,000 horse, 4,000 foot-soldiers and 4,000 armed peons under the command of Barakki Sinnivasa Rao and Mir Ali Raja Khan. Mahimaji Sindhia therefore fled to Poona.

Later on in the same year Hyder started with his army and took tribute from Halim Khan of Kadapa and also from Kairul, Kenchangudda and other places. He then besieged Bellary with his whole army.

The Peshwa Madhava Rao objected to Hyder's taking tribute from the Poleyagais as it was against the usual custom, and with his army he marched against Hyder. Hyder gave up the siege of Bellary and turned back.

¹ Wilks is silent on this subject

² The manuscript does not mention anything about the Treaty of Madras which, Wilks says, was concluded in 1769 A D

On his way he and his army had to cross the river Tungabhadra which was in full floods. It was not possible for them to encamp there till the flood subsided, as the Mahratta army was fast approaching. At this critical moment Hyder did a deed of great daring by which he and his army safely crossed the river. He sat on an elephant named Imu Bha and entered the river, but as greater achievements were in store for him the flood subsided and he was able to cross the river. Behind the elephant the whole army also crossed the river and arrived safe at Hassan.

The army of the Peshwa was approaching Bangalore through Penugonda and Gudibande. At the same time an army of Hyder was going to Chickballapur. The two armies met each other and in the battle which ensued the Mahrattas were successful. Now Hyder got the information that the Mahrattas would next march towards Krishnagiri. So he sent Saidar Khan to the place. But soon after, the Mahratta army approached Bangalore and after encamping there for one day turned towards Devarâyadurga.

In Sarvajitu year, Vaiśākha and Jyêshtha (May 1770) Venkatesiah, the brother of Pradhâna Venkatapatiaya, started with an army from Seringapatam with the intention of taking Maddagiri and Chennaiâyadurga. Since he was unable to take them, he was given the Amildari of Tunkur, Devarâyanadurga and Mâkalidurga. He had secretly left his family with Chickappa Gowda and was living in a fort on the Miñchukal hill. The Mahrattas captured his family and kept them prisoners at Maddagiri. Now, therefore, both Venkatesiah and Amir Saheb went against the Peshwa Madhava Rao. After a battle of two or three days Venkatesiah himself was taken prisoner and the Peshwa returned with his army to Nijakal.

According to an order from Hyder, Saidar Khan, Kondala Nayak and Jamshed Bhai came to Bangalore, and they were immediately despatched to the help of Venkatesiah. Before,

Battle of Nijakal.

however, they were able to reach Devarâyadurga, the Mahrattas had taken the place and returned to Nijakal. So this army could only follow them up to Nijakal, where a terrible battle raged between the two armies for thirteen days. Twelve thousand men died on the spot, the Peshwa's brother himself being wounded in the hand by a gun shot. Hundreds of Mahratta sirdars and from eight to ten thousand others were killed. In spite of these Nijakal was taken by them. They took Saidar Khan and others prisoners, cutting off the noses of the common soldiers. As the Peshwa Madhava Rao was suffering from consumption, he left an army of 40,000 horses under Triyambaka Visvanatha Rao for the purpose of taking Seringapatam and returned to Poona in Vikrita year, Vaiśākha (May 1770 A.D.)

In the next month Jyêshtha (June 1770) Triyambaka Visvanatha Rao captured Gurrum-Konda, and after conferring the Subhadarship on a Mahratta sirdar, he

returned to Tumkur. Since by that time Appaji Balvanta Rao also came to his help with an army of 40,000, they both met and went against Hyder who had encamped near Māgadi. But as the army of Hyder marched towards Melkote, the Mahrattas also followed them and near that place a battle commenced.

In Śaka 1693 Khara year, Chaitra (April 1771 A.D.) Hyder thought of taking refuge in the fort of Seringapatam. For this purpose

Mahratta victories.

he contemplated marching to Patan during that night. But owing to utter darkness the army lost the way and were wandering here and there. The next morning the Mahratta army saw this confusion and surrounded them on all sides. A terrible battle ensued till midday during which the army of Hyder was thrown into confusion and many soldiers were killed. Lala Miya, son-in-law of Saba Saheb, the elder brother of Hyder, Narayana Rao, the mutsaddy, Toshekhane Srinivasa Jivaji and others died on the field. Barakki Srinivasa Rao, Fyzulla Khan and others fled to Seringapatam. Tippoo Sultan, Venkappiah and others also fled to Seringapatam by changing their clothes into rags. Riding on a horse called Hamsaraja (the king of swans), Hyder was able to elude the pursuit of four thousand Mahrattas and reached the fort of Kadavalli. He stayed in the fort for some time, came to Seringapatam and made ready for war. Immediately after this the Mahrattas came and besieged Seringapatam. For two months the siege continued.

Hyder recovers

One day a portion of the Mahratta army consisting of 20,000 horses crossed the river near Karghatta and came to the maidan, but Hyder gave them such a severe battle that they were compelled to raise the siege and go away to the conquest of other countries.

Hearing of a supply of rice, ghee, wheat, cloth and some money being sent from Poona to the Mahratta army, Tippoo Sultan and Barakki Srinivasa Rao went with an army of 4,000 horses and captured the whole of it. They then took it to Naga where they sold all the provisions, and returned to Seringapatam taking with them cash. But since they deceived Hyder in this matter, he was very much enraged at the conduct of the Sultan, and took from his Bahadury two lakhs of *varāhas*¹.

In Khara year, Kārtika-Mārgaśīra (December 1771), the Peshwa Madhava

Peace.

Rao died and was succeeded by his brother Narayana Rao. When this news reached Seringapatam, Hyder sent Appaji Rao and others as Vakils to arrange a treaty² with the Mahratta Government. As a result of this, Ananda Rao Rasta came and withdrew the Mahratta army in Śaka 1694 Nandana. Jyeshtha Ashādhā (June, July 1772 A.D.) Hyder then released Mahimaji Sindhia and other Mahratta

¹ Wilks does not mention this.

² It would appear from Wilks' account that the treaty was effected during the life-time of Madhava Rao who was now dangerously ill.

sirdars in return for which the Mahrattas also released Mir Ali Raja Khan, Sardar Khan, Rangappa Nayaka and others¹.

The same year (1771 A D) Nañjarāja Wodeyar died² at Seringapatam and his step-brother Châmarāja Wodeyar was placed on the throne

In the Vijaya samvat (1773 A D) the Nayars and Moplahs of Calicut gave some trouble and Hyder sent Rangappa Nayaka and Ramagiri Chamarajiah to suppress them. Since they were killed³ by the Nayars Barakki Srinivasa Rao was sent with an army. He pacified the country and remained there for some time. In March 1774 (Jaya year, Chatra) the Nawab went against Coorg⁴ and Madakeri and returned to Seringapatam after conquering Vallarenadu, Balelanadu, etc

In Śaka 1696 Vaiśākha (May 1774 A D) the house of Kadim Uddin caught fire. As a result of this, many people died and many buildings including the temple of Śrīranganātha were destroyed. Within a month thereafter, Hyder rebuilt the temple⁵.

MAHRATTA AFFAIRS

It was at the same time that Raghoba, the uncle of Peshwa Narayana Rao caused his murder and came to the throne. Due to some misunderstanding between the Mahratta Government and Hyder Ali, Raghoba invaded Mysore. Hyder sent Pradhâna Venkappaiah, Harikar Narasappa Nayak and Appaji Rao to treat with him. These three men met Raghoba near Sondur. By that time in Poona, the wife of Narayana Rao had given birth to a male child and the child was named Savai Madhava Rao by Balaji Panth and Nana Fudnavis and others, who began to rule in the name of the child. When the sirdars who had come with Raghoba heard of this, all of them returned to Poona without even informing Raghoba. So, Raghoba entered into a treaty with Hyder Ali by which he gave Hyder Sira, Maddagiri, Channarâyadurga, Hoskote, Doddaballapur and other places up to the river Krishna in return for which he demanded the help of Hyder in getting the Peshwaship. After this he returned to Bombay.

¹ Wilks says that Hyder had to pay heavily for the treaty and cede several districts to the Mahrattas, which reduced considerably his northern frontier—*ibid* p 385

² According to Wilks, Nañjarāja Wodeyar was strangled to death at the instigation of Hyder.—*ibid* p 386

³ This information is not given by Wilks

⁴ Wilks refers to this before his account of Hyder's expedition to Calicut—*ibid* p 389.

⁵ Wilks has not mentioned this fact

But Shamaji Sindhia, the son of Mahimaji Sindhia, refused to vacate Sira, as he did not recognise the sannad of Raghoba. Tippu Sultan and Sirdar Khan were therefore sent to take the place, and after a fighting for three months, they succeeded in taking Sira. They then proceeded to Maddagiri and capturing that place within two or three days sent Lakshmana Panth back to Poona. They had to fight for two months more in order to take Channarayadurga. The Sultan then proceeded to Hoskote. In Jaya year Jyêshthâ Âshâdha (A D 1774 June and July) the Nawab also started from Seringapatam and besieged Hoskote for two months. After taking the town, he sent Tippu Sultan to conquer Gurrum-Konda and he himself returned to Bangalore. The next act of Hyder that year was to order for the repairs of the forts of Maddagiri, Channarayadurga and Sira over which Pradhâna Venkappiah was made the Amildar. By this time, Tippu was able to capture Gurrum-Konda.

In Śaka 1697 Manmatha year. (1775 A. D.) the army of Basalat Jung besieged Bellary. When this news reached the Nawab, he immediately started for Adavani and took possession of the fort. There was in the fort an army of 300

French soldiers under the command of Mons Lally. With them Hyder made peace and took them into his service¹. The same night the wife of the Poleyagar of Bellary fled² from the fort and the next morning Hyder became the master of Bellary. He then ordered for the repair of the fortress and placed in it Hyder Bhakshi in charge of the fort, returned to Kurugod and within 30 days the place was his.

The Nawab managed to attack Gutti from all the sides. On one side the Nawab himself, on another Tippu Sultan, on still another side the Poleyagars of Chitrakal, Rayadurg, Harapana-halli, etc. With this arrangement, they took many of the neighbouring taluks. So the people of Gutti sent "Vakeels" to decide the terms of peace. Desai Narasinga Rao and his son Vobala Rao also came to the Nawab. But in spite of the fact that 40,000 men were suffering from want of water, they could not come to any terms immediately. Within two days, however, the Nawab took the place and got a rich booty of thousands of horses, elephants and jewels. Balaji Rao was appointed Killedar of Gutti³. Medakere Nayaka of Chitrakal was ordered to take possession of Madakasira, Penugonda and other places, while Hyder himself turned towards Bankapur⁴. In Durmukhi samvat Jyêshtha

¹ But Wilks states that there was a rout in which Bojeraj, the minister of Basalat Jung, was killed and Mons Lally escaped with difficulty—*ibid* p 393

² No such information has Wilks given

³ Wilks has not mentioned this.

⁴ There is no reference to this conquest in Wilks' book

(June 1776 A. D.), he took Bankapur and returned to Seringapatam in Āshādha (July of the same year)

In the month of Bhādrapada of the same year (August 1776) Chāmarāja Wodeyar died, and another Chāmarāja, the son of Kaiagalli Dyavayya, was placed on the throne¹

CONQUEST OF CHITRADURGA

Medakere Nayaka now thought of creating some trouble for Hyder. He sent his Vakil Purushottam Panth to the Mughals and the Mahrattas inviting them to invade Mysore. As a result of this instigation, Sudar Ibrahim Khan came from Hyderabad with an army of 60,000 horses and 80 guns, and began to plunder some portions of Gutti Taluk. On hearing this news, the Nawab went with a compact army and dispersed the forces of Hyderabad. He then besieged Chitradurga (June 1777 A. D.). After three months of hard fight, peace was made with the Nawab by the payment of eight lakhs of Durgā Varahas², the brother of the poleyagar being handed over as hostage.

When the Nawab had been engaged in the conquest of Suatti and other places, Medakere Nayaka began plundering Chennagiri, Basavapatna, Santhebidnur and other places³. This enraged the Nawab, and Tippu Sultan was sent against him. When Medakere Nayaka heard of this he returned and took refuge in Chittrakal and on the same day Tippu Sultan also came to Chittrakal. Later on the Nawab also arrived and after two or three months of war the fort fell into the hands of Hyder. In Śaka 1700 (February 1779 A. D.) Medakere Nayaka, his brother Pārasuamappa, his sons, wife and others were sent under strict guard to Seringapatam.

At that time, due to some misunderstanding between father and son, Hyder sent Tippu under strict guard to Seringapatam and confiscated his Jahgīr of Malavalli⁴.

When Asad Ali Khan was the Darogha of Bangalore (in Sarvajit and Sarvadhār A. D. 1767 and 68), the Kannada mutsuddi of **Rise of Purniah**⁵ *Toshekhane* Venkataaramaniah, had under him a gumāsta by name Purniah. He was well versed in accounts and as such, the favourite of Asad Ali Khan. Thus after the death of Venkataaramaniah,

¹ Wilks describes a ceremonial observed by Hyder on this occasion when he found the lineal male succession extinct—*ibid* p. 391-92

² Thirteen lakhs of Pagodas—*ibid* p. 403

³ Wilks has not mentioned this fact, though he has described the second siege of Chitaldrug by Hyder.

⁴ Wilks does not mention this.

⁵ This information is absent from Wilks' book.

When the English heard this, they sent Col Munro from Madras and Col Bailey from Bombay. Hyder, therefore, detached Tippu Sultan with an army to engage the Bombay army and to prevent the Madras and the Bombay forces from combining. But since Bailey advanced in spite of this and was trying to join the army of Munro, Hyder himself went with the whole of his army and surrounded him. After a terrible battle the English army was completely beaten and Col Bailey himself was sent a prisoner to Seringapatam. After this brilliant victory Hyder turned against the army of Col. Munro, which also fled to Madras. Now Hyder once again besieged Arcot. The battle continued here for three months and, finally, in the month of Margashira (December 1780) the fort fell into the hands of Hyder. He then captured various other places.¹

About the same time Col Coote landed at Madras with a huge army. Hyder therefore left Arcot and turned towards Vellore. He then went with the whole of his army towards Mohammadbunder. In June or July 1781 a battle was fought between the army of Col Coote and that of Hyder. When the English army was retreating under the pressure of the Mahammadans, the army of Hyder followed them in haste and since the legs of the horses stuck in the sand on the banks of the river, the whole army was thrown into confusion and from the fire of the English many died. Yet Col Coote was unable to attack Hyder and he retreated towards Madras.

Mohamed Ali had by this time lost a considerable portion of his kingdom, so that what remained to him after this were the following twelve taluks: Madras, Trichinopoly, Chengalput, Javahirabanda, Nagaratagada, Tanjore, Vellore, Nellore, Machilbunder, Madura, Wandiwash and Mahammadbunder.

A few months later Col Macleese came from Madras and gave battle to Hyder's army near Wandiwash, which resulted in the complete defeat of the English and the imprisonment of the commander himself.

In November 1781 there was a battle between the English army and that of Sudar Khan which was besieging Tellicherry. The result of this was the complete defeat of the Mysoreans and the imprisonment of the Khan himself. Being ashamed of this and unwilling to show his face to the Nawab, Sudar Khan committed suicide by opening his wounds. In order to compensate for this reverse, Hyder sent an army against the English who had now encamped near Calicut. But due to the misbehaviour of this army the Nayars and Moplahs rose against them and killed the leader with many others.

¹ The names are detailed in the manuscript.

Asad Ali requested the Nawab to appoint him in the place Purniah was made the mutsuddi and placed also in charge of the *Kārkhānes* or factories. Even after the death of Asad Ali Khan Purniah continued to be a very prominent man and was given a golden umbrella by the Nawab.

THE CONQUEST OF KADAPA

In Śaka 1761 Vikām year, Chaitra (March 1779 A D) there was a quarrel between Halim Khan, the Nawab of Kadapa, and Mir Ali Raja Khan which resulted in a war. On hearing this the Nawab started immediately and surrounded the army of Kadapa Abdul Hussain Khan, the son of Abdul Nabhi Khan, his son Abdul Syed Khan, Abdul Hakim Khan and others fought bravely and killed many men But of an army of 1,700 which belonged to them some had been killed and some had fled, while at the sight of the Nawab the remaining also fled Kadapa was thus conquered and granted as Jahgīr to Mir Ali Raja Khan.

SECOND MYSORE WAR.¹

In Śarvarī year, Jyēshtha (June 1788 A.D.) Hyder made preparation for a war and started towards Arcot with an army of 13,000 horse, 18,000 savārs, 40,000 foot soldiers, 20,000 armed peons, 6,000 servants, 4,000 other savārs and 4,000 *golandāya* (artillery men). In addition to this he had under him 3,000 soldiers under the command of Mons Lally. At that time the news of a war between the English and the French in Europe reached India. So the French began to support Hyder, for which purpose they also imported many soldiers. Hyder now negotiated with the Mahrattas and the Mughals regarding the war and with their approval set out on the expedition.

In the month of Āshādha (July 1780) he divided the army into two parts. He retained the bigger division consisting of the entire force with himself and sent the smaller (consisting of 20,000 horse) with orders to divide itself and plunder Arcot, Trichinopoly, Madura, Chengalput, Mahammarabandar, Javahirabandar, Machlibandar, Nellore, Saravali, Tanjore, Kumbhakonum, Madras, Vellore, Tellichery and other places up to Ramesvaram. His idea in making such an arrangement was to see that all these places were plundered on the same day and at the same moment. For this purpose he sent his army to all these places simultaneously. The Nawab himself besieged Arcot after taking Chengamavu, Tiruvannamalai, Arni, Simari, etc

¹ See note on the 'First Mysore War' p 89 *Supra*

An interesting discussion given in the manuscript brings out the views of Hyder regarding the best method of putting the English down

Hyder's Views on English Power

One day Hyder assembled all the important officers of the army and consulted them about this problem. At this meeting, Tippu Sultan said that it was Hyder himself who was responsible for making the English so very powerful. Hyder was very much displeased and retorted immediately. He told them that it was impossible to put down the British Power in India by defeating them in one place, for they had various places to draw upon—Madras, Bombay, Calcutta and above all England—and that it was not possible to put them down by any ordinary means. His idea was that in order to create trouble for the English in India the only effective method was to bring about a war between the English and the French in Europe, then to set up the people of Iran and Kandahar against Calcutta and Bengal, then to set up the Mahrattas against Bombay, and finally, taking the help of the French, the Nawab himself to attack Madras. By thus instituting wars in all the places at the same time so as to make it impossible for the people of one place to help those of another, the enemy would be destroyed and the country would become his. After stating his views in this manner he scolded his son for his foolishness¹ and began to make preparations for destroying the English.

In 1782 the Nawab took Peramakallu, and Nagaratagada. While he was at Peramakallu two French Generals came with an

Battle of Arni

army of 2,000 soldiers and joined him, informing him that a still bigger one was coming under the command of Mons. Bussy. Hyder was very much pleased with this intelligence and welcomed them cordially. In May 1782, the English army started from Madras dividing itself into two parts, the smaller going to Vellore while the bigger encamped at Arni. When Hyder was near Peramakallu, a messenger brought this information to him. Immediately he wrote encouraging letters to the Killedar of Arni for defending the fort without fear. Dividing then his army into four parts, namely (1) the army of the Poleyagais, (2) the army under the command of Mons. Lally and Mohamed Ali, (3) another division under the command of Tippu and (4) the biggest division under the Nawab himself, he arranged in such a way as to attack the English from all the sides, while he himself marched swiftly towards Arni.

The same day the English army encamped near Arni and after building a battery before the fort, they began the attack on the

Hyder's Victory.

fortress. By that time the Killedar had received the letter of Hyder. He went on defending bravely. At about day

¹ Though Wilks has not referred to this incident, it would be well to compare the view of Hyder expressed here with that which, he says, was stated to Purniah one day with regard to the English. 'The defeat of many Bailles and Bisthwates will not destroy them. I can ruin their resources by land, but I cannot dry up the sea'—*ibid* Vol II, p. 10

break, Tippu's army advanced against the British who now separated their forces into two divisions and fought with him. Meanwhile, another regiment under Mons Lally appeared and the English had to fight with these unexpected enemies. No sooner did they begin this than the army of the Poleyagais appeared. This made it necessary for the English to form four divisions. But the arrival, an hour later, of the army of Hyder threw them into great confusion and in spite of all their attempts it was impossible for them to combine. The result was a good deal of confusion and they began a retreat towards Vellore. Hyder followed them, killed many men and captured nearly 2,000 soldiers.¹

In June 1788, two ambassadors were sent from Madras to negotiate for a peace with Hyder.² The terms, as proposed by them, were the following —

- (1) Karnatakagada, Satagada and other districts worth 10 lakhs were to be ceded to Hyder
- (2) Three crores of rupees were to be paid towards the expenses of his army
- (3) In future, if there arose any occasion in which the English would be in danger, Hyder should go to their help when the expenses of his army would be met by the English
- (4) Similarly, if on any occasion Hyder was in trouble, the British were to help him during his needs
- (5) The English and Hyder were to be on mutual peaceful terms
- (6) Hereafter there would be no need to take the help of the French

A treaty was to be signed between Hyder, the English, Mohamed Ali and Nizam Ali on the above terms. To this Hyder replied that when Kârichûn Nanjarâj had gone to the help of Mohamed Ali, he had promised to cede to Mysore the fort of Trichinopoly, but in spite of his help both in men and money Mohamed Ali had deceived him and so, if any treaty were to be arranged now, the following terms had to be included —

- (1) According to the terms of the old treaty the fort of Trichinopoly had to be ceded to Mysore
- (2) The expenses incurred in this connection were to be paid immediately and the amount borrowed from Kârichûn Nanjarâj was to be refunded with interest up to date.
- (3) Vellore had to be ceded to Mysore and the places taken by Hyder had to be left to him

If the English and Mohamed Ali agreed to these terms then only could there be peace, otherwise the war was to continue. Such was the answer that Hyder sent with the ambassadors to Madras.³

In August 1782, Hyder got scent of a rebellion of the Moplahs and the Nayers. In addition to this local rebellion an English army had arrived in the

¹ Wilks attributes the victory in the battle of Anni to the English

² Not a word is said by Wilks about this negotiation

³ This is instructive information which, but for the manuscript, would have been lost

neighbourhood To put down this rebellion and restore order, Tippu Sultan was sent by the Nawab The Sultan fought with the army of the enemies and compelled them to retreat, while he himself conquered all the places on the way to Calicut

DEATH OF HYDER.

In November 1782, Hyder was suffering from a carbuncle Having caught scent of this news, some people had created a rebellion in the army which was ultimately put down On the afternoon of the 7th December 1782 Hyder called his five important Officers (1) Abu Mohamad Mude, (2) Mir Mohamed Sadak, (3) Toshikhane Krishna Rao, (4) Purniah and (5) Añchegurnikâr Shamiah and told them that he could not survive and requested that after his death they should serve under his son as they did under him¹ On the same day, he passed away² Immediately after his death the five persons mentioned above placed the body in a box and sent it under strict guard to Kolai with orders for its preservation His death was kept a secret and Tippu was brought from Malabar and placed on the throne

The extent of his dominions³ at his death has been given here in a detailed manner even including the names of all the villages and fortresses The author of the Hyder Nâma has made two divisions wherein he gives detailed lists of places which belonged to Mysore before and after the Mohammadan usurpation —

Extent of Hyder's Kingdom.

- 1 The State included the following taluks before the usurpation of Hyder Ali the taluk of Seringapatam consisting of 11 villages, 77 other villages, 29 villages in the country below the ghats and some other forts The territory included the major parts of the modern Districts of Mysore, Hassan, Kadur, Tumkur, Bangalore, Salem, Coimbatore and Madurai as far as Dindigul
- 2 To these Hyder added 21 forts in Doddaballapur taluk, the kingdom of Nagara (Bednore), Chitaval, Alcot, Gurum-Konda, Gutti taluk and various other places Added to these, Hyder received tribute from Kaniñ, Kaniññur, Savanur, Adavani and 50 other places⁴

¹ No mention is made by Wilks of these facts

² The author of the manuscript has given the following two Charama-Slokas composed by him in respect of Hyder's death —

³ ಆದ್ವೈತಸ್ಮಿನ್ ಶುದ್ಧಕೃತ್ವದಾ ಮುಪಗತೇತನ್ಮಾರ್ಗಶೀರ್ಷೇವರೇ | ಶುದ್ಧೇಪಕ್ಷವರೇ ತೃತೀಯದಿವಸೇ ಮಂದಾಭಿ
ದೇವಾನರೇ | ಏಕಾನಾನ್ಯವಸುಧಾಂ ವಿಧಾಯತು ಪಶಂಶಕ್ತ್ಯಾ ವಿಜೇತುಂದಿವಂ | ಶ್ರೀ ಹೈದರ್ ಬಹದ್ದುರವಾಬು ಮಹಿರಾಜ್ಯ
ಧ್ಯಂ ದಿನೇಪ್ರಸಿದ್ಧಃ ||

⁴ ಆಜ್ಞಾಯದ್ವಿಲಯೇಷಿ ಸರ್ವವಸುಧಾಂ ಶಾಸ್ತ್ರವೇದಾಭಿಕ್ರಿಯಾ ಧತ್ತೇಯ ದ್ವಿಲಯಸ್ಥಲೇಂ ಬಹುಮತೀಂ ತತ್ಕಾರ್ವ
ಭಾವೋಚಿತಾಂ | ಯದ್ವೇದಿಕಾಂತರ ಸಂಗತಿಃ ಶ್ರುತಿಗತಿಃ ಪ್ರತ್ಯರ್ಥವಿದ್ವಂಸಿನೀಂ ಕ್ಷೋಣ್ಯಾಂ ತಾದೃಶ ಹೈದರಕ್ಷಿತಿಪತಿಃ ರೋ
ಕೋತ್ತರೋಗೀಯತೇ ||

³ See Appendix (A)

⁴ For details see Appendix A

From this vast kingdom extending up to the banks of the river Krishnâ, Hyder was getting an income of one crore and ten lakhs of varâhas. During the time of the Wodeyars the revenue of the province of Mysore amounted only to forty lakhs of varâhas. Thus the remaining country which yielded an income of seventy lakhs was the addition made by Hyder Ali. The places he had captured during the Second Mysore War contributed a crore of varâhas, and Calicut, Kodiyala, Nellore, Mylapur, the neighbourhood of Madras and other places up to Ramesvaram yielded an income of two crores and ten lakhs of varâhas. Thus ruling from Seringapatam a kingdom extending over a circumference of about 480 miles (40 gāvudās), he got the title of "*Mahāmandalādhipati*" (i.e., a king or emperor ruling over a mandala).

Factories had been established by Hyder in Muscat and other places to trade in all possible goods. Ambassadors had been sent to various places up to Rome. In the district of Seringapatam he retained the old system of weights and measures which prevailed from the time of Chickadēvarāja Wodeyar. It was only in the district of Nagara that he introduced a new scheme and the Hyderi varâhas, retaining the Saiva figure on the obverse which appeared on the gold pieces of Śivappanāik. A grand bazaar was opened up near Seringapatam and named the Gañjām Shahr.

Various departments which were working under Hyder are enumerated, for which see Appendix B. Names of important personages, though in respect only of the Military Department, are given—for which also see Appendix C. The details furnished regarding Hyder's procession are both varied and interesting, while they supply valuable information incidentally regarding the different tents, the distribution of work therein while pitched up in foreign lands, the arrangements pertaining to infantry and cavalry, details of dress and other equipments in respect of these, adornment of horses, pay to cavalry, etc. Certain taxes like the 'Iralu-tappina terige' and the 'Bāladerige' which gave the revenue officers ample opportunities to tease the subjects and also cheat government were abolished. The nām lands, villages and 'agrahārs' were allowed to continue in peace as in former times. A regular pay system was instituted in the case of the Ursu families according to their rank, and their status was zealously guarded during the life-time of Hyder.

Manifold building activities were undertaken in Seringapatam, Bangalore, Gutti, Chitaldrug, Bellary, Maddagiri, Chennarayadurga, Penugonda, Nagar and other places, while royal retreats, like the Lal-bagh and Darya-daulat, were constructed both

at Seringapatam and Bangalore. These latter gardens were beautified with plants imported from several far-off places like Delhi, Lahore, Multan, etc.

It is not possible to dilate on matters connected with Hyder's harem which consisted of women of many countries and descriptions.

Private life

Nor can we state here anything pertaining to his private life, enjoyments and sports. Suffice it to say, however, that out of the many female children born to him only three were allowed to survive, the rest being purposely killed by him.

The author of the Hyder Nâma gives us glimpses into the character of Hyder here and there. But a few of the noteworthy points

Character of Hyder

which have been stated at the end of the work may be given here —

“As an administrator Hyder displayed the qualities of skill, courage, mercy, charity, discipline, impartiality and wisdom as none other ever has or will show. A man equal to him in all the qualities there never was, nor is, nor will be. In short, it is not far from truth to say that he is a man perfect in all the qualities (Sakalagunâbhirâma). But with all that he had some bad qualities which were like poison mixed up with milk. One such bad quality is noteworthy, namely, the capture by force of beautiful women wherever they might be found. A second defect in him was that he was treacherous and a breaker of promises and finally the teaser of a man summarily (without proper enquiry). If only he had avoided these defects, there is no doubt that he would have been considered the best man in the world. But just as a thousand paintings are destroyed by a blot of ink (*Sâra achuttâra ondu masi nungidante*), the reign of Hyder did not last long.”

APPENDIX (A)

EXTENT OF KINGDOM BEFORE HYDER'S USURPATION —

11 *Villages (departments) in Seringapatam Kasaba* — Seringapatam chāvadi, Seingapatam Hobli Ashtagrāma, Mysore Hobli Ashtagrama, Sunkada-chāvadi, Pommana-chāvadi, chāvadi of the temple, Todāya-baduku, Hullu-mede chāvadi, Hogesoppina-chāvadi, Māri-katte-baduku, Panyada angadi,

78 *Gadis (towns and villages)* — Ummattūru, Hullalli, Mangalā Yalavandūru, Kottāgāla, Sōsale, Nañjangūd, Haradanahalli, Heggadadēvanakōte, Huliyū dūga, Bettadapūa, Narastpūa, Sindhughatta, Kabbnada-chāvadi, Kānike-chāvadi, Bāladenge-chāvadi, Benne-chāvadi, Gandhada-kārkhanē, Udda būru, Honganūru, Mūgūru, Kollēgāla, Talakādu, Tāyūru, Kalale, Terakanāmbi, Hutai-dūga, Aīkalagūdu, Konanūru, Hosaholalu, Periapatna, Sālagrāma, Kattamalalavādi, Kikkeri, Yedatore-tippūru, Gaī udanagūru, Kere-gōdu, Honnavalli, Chiganāyakanahalli, Kadūru, Vastāre, Mahāīājandurga, Hāranahalli, Hosūru, Hārohalli, Kānikāranahalli, Maddūru, Bengalūru, Bharavana-durga, Nijagallu-śūragiri, Chennaiyadurga, Dēvaiyadurga, Hebbūru, Nāgamangala, Midigēsi, Śiriyūru, Melagōte, Chennarāyapatna, Sakkaie-patna, Bānāvara, Tūuvekere, Kandikere, Bēlūru, Chikkamagalūru, Hāsana, Nuggehali, Denkanikote, Rāmāgiri, Malavalli, Chennapattana, Nelavangala, Mākali-durga, Maddagiri, Kadaba, Tumakūru, Kunigalu, Bellūru, Dyāvandanahalli

29 *in the South* — Danāyakana-kōte, Perandore, Karūru, Paramati, Koyamattūru, Tāngya, Vijayamangala, Śankhagiri, Śālya, Erode, Chakragiri, Syādanangala, Chēvūru, Votaguli, Kāvēripura, Anantagiri, Dharmapuri, Kengere-kōte, Karanūru-chitichāvadi, Dhārāpura, Nāmakallu, Landūru, Chējēri, Satyamangala, Kāvēri-pattna, Pennagara, Virabhadradurga; Mūruchāvadi, Dindugallu

102 'abhaya-gadis'

Sūlagiri, Ratnagiri, Māgadi, Śingānallūru, Ankuśagiri, Vāmalūru, Būdihālu

HYDER'S ADDITION BY CONQUEST —

Doddaballāpūa, Ānekallu, Mula-bāgalu, Hoskote, 12 in Bāramahalu; Javādpālya, Kallāvi, Mattūru, Kathōra-gad, Jagadēvu, Vānambādi, Tirupattūru, Śingara-pēte, Gagana-gad, Sudarśana-gad, Mahārāja-gad, Krishna-giri, Pavavana-gad, 21 in Gutti Taluk, Haveli, Kādamaru, Yādaki, Vēmala-pādu, Śinganamale, Maddikere, Munimadagu, Konakondla, Peramali, Uyālavādi-gangāpatla, Hampe, Yara-Timmanāyana-charu, Chikaballāpura, Bāgalūru, Kolāra, Rāyakōte, Doda-śirya, Madaka-śirya, Penagonde, Korikonde, Ratnagiri, Nidigallu, Pāgondu,

Hanchati-durga, Hunde-durga, Hande-Anantapura, Amaku, Banagānapalli; Timmanāyana-pyāte—Peasāmālā, Hanunanta-gad, Kalasavādi-Narasāpura; Keñchana-gudda, Nosanchala-Chalamala, Podatibandu, Rāmesvara, Sondūru, Hirhālu, Hāgalavādi, Pāmadī, Tādapalli, Nittūru-bōgasandīa, Yellanūru, Nadima-doddi, Pyāvali, Kairū, Kudatani, Channapalli

Nagara-kasaba, Ikeisāgala, Kavulidurga, Śivamoggi, Bankipura, Hle-honnūru, Mahadēvapura-Śikāripura, Udaganī, Kunasi, Āyanūru, Turugaa-honnāli, Ajampura, Āraga, Mandagadde, Lakkuvalli, Dānivāsa, Ānepattu; Jadyali, Chandragutti, Chennagiri, Koratageie, Harihara, Basavāpatna, Mattōdu, Gubbi-Hosahalli, Pālghāt-cheri, Nemmala-kote, Yellappanāyakana-Hoskōte, Tarikeie, Biliga, Chavutai-a-bangala, Dhāravāda, Koppala, Bahadāra-bandu, Gajēndra-gad, Bādāmi, Jāli-hālu, Amīna-gad, Śiratti-Lakshesvara, Kodagupatakīnādu balele-nādu, etc, Ankōle Kasabe, Śiveśvara; Bādā; Kadivāra, Dwe

Anantapura, Māvinahole, Koppa; Tavanandi, Soraba, Yedahalli, Ballāla-iāyadurga

Below ghats—Bāiakōru, Kundāpura-Kuśālapura, Karakalā, Batakālā; Honnāvāra, Mangalūra-kodiyāla, Mūda-bidue, Basavarāja-durga, Danyābahadāgada, Kollūru, Kōtēsvara, Vuduma, Śankaranārāyana, Gōkarna, Subiamhanya, Tangondi, Sālugonda, Lāla-gadi, Nadimōdi, Amarāpura, Kalyāna-durga, Kotta-charuvu-Bukkāpatna, Changama-kōte, Sante-Bidanūru. Bellāri-kasabe, Kuagōdu, Hotūru, Idavanakallu, Dammūru, Hāvalgi, Uravakonde, Tekkala-kōte, Gādiganūru (9)

Sūde-kasaba, Heirū, Kairū, Bālūru, Isalūru, Huttakbanda, Bharatanahalli, Śivalli, Śāntapura, Mahgi, Bētalā, Miji, Badanagōdu, Mundagōdu, Nandi-katte, Yellāpura, Tōtada sme, Mañjuguni, Binnāpura, Menasi, Śirasi, Banavasi, Naganūru, Sāmbrām, Ulive, Kulenādu

Sadāśivagada, Sāfe, Hallihālu, Chitradurga-kasaba, Nāyakanahatti, Hosadurga, Monakālumui, Hūiyūru, Sannakki-bāgūru, Dāvanagere; Rāmagni, Bilajōdu, Talutā, Dodāri, Māyikonde, Ayyamangala, Kadape, Sidhavati, Baddavela, Parainā-mila, Chennūru, Kāmalāpura, Paidikālavā, Duvōru; Kamkam, Dīpāda, Maralīnā, Donnipādā, Kottakōtā, Idamakala, Gañji-kōta, Chamalamadagu, Koyilakotlā, Vempah-nandimandala, Śintakunta; Malyāla, Kōtakola, Anaji,

Guramkondā, Havēli, Pilāragōtukalava, Gundlūra-rāchote, Komārūkālava; Madanapalli, Mahivendala, Peddapālyam, Kottālapedavali, Kalikote, Dārnāyana-pālya

MOHAMMED ALI'S PROVINCES—ARCOT, ETC

Aicot-Kasaba, Ārani, Timari, Chengamāvu, Tiranāmāle, Tindavana; Kāveipāta, Mahimandala, Dhōbigaḍa, Chambāragada, Kailāsa-gada, Gudiyāta;

Sātāgada, Jañji, Chetapatu, Peṇamakallu, Tṇapāsūru, Tṇuvākūru, Tuatini, Tirakātamatūru, Madhyārjuna, Mannāragudi, Kumbha-kōṇa, Chidambara, Kañchi, Pulachēri, Toieyūru, Kalara, Kannāṭaka-gada, Polūru, Chittūru,

TRIBUTARY

Karnūlu, Kaniyānūru, Savanūru, Āḍavāni, Punganūru, Chittēvūlu-matlevāra, Kanakagiri, Balla-ayyanūru-maṇṇiābāda, Rāyadurga, Talachēri, Kitūru, Kotakonde Kapataiāla, Vandikone, Mogarālu, Rāmāia-Venkatagiri, Narigunda, Ammanāyakana-pālya, Gōlappanāyaka, Palani, Gōpināyaka, Appājigauda, Mille-Marangi, Dambala, Kochchi, Gaddavāla, Sunnakallu, Hāvanūru; Ānegondi, Charakalu, Hulikallu, Haavanahalli, Gummanāyana-pālya, Sarajāpura, Dūdikonde, Nāiani-vana, Kālahasti, Mekala-nāyakana-pālya, Dodda-Vāda-Hebbali, Appenāyaka, Madūru, Vūtupāksha, Ghantamanāyaka, Kannamēdi

APPENDIX (B).

VARIOUS DEPARTMENTS WORKING UNDER HYDER

Mahalāta-kachēri-śime, Bāia-kachēri, Bāragīra-kachēri, Kamaiatōsha-khāne, Khāsa-pōshāku; Shutara-khāne, Khabarachī-khāne, Imāiata-khāna-Gānehatti, Añche-kachēri, Hasuvina-karohatti, Mōdi-khāne, Kāruvāna-kachēri, Ahashāma-kachēri, Vardi-ettu, Dodda-ugrāna, Hullu-mede, Kandāchara-kachēri, 2 Savāia-kachēri, Toshī-khāne, Kapade-khāne, Fila-khāne, Gādi-khāne, Tōpu-khāne, Javāhira-khāne, Bennechāvadi, Yemme-karohatti, Dodda-bājāru, Chikka-bājāru, Kāmāti-kachēri, Bana-dāra, Lambāne, Chikka-ugrāna, Shāgudu-pēshā, etc, Brāhmana-harakāre, Kalla-bhantarū, Belli-bhāle, Chōpadāia, Jilēba-dāra, Khalāseru, Chatī-dāra, Kālagada-kōṇa, Bitte, Naphūru, Lalagōja, Bhōyā, Bhatangi; Śāstris, Śālantri, Tāphe, Bāgāyata, Nankbata, Dhōbi, Boche, Khujamata-gāia, Cheli, Jakhambande, Jodedavarū, Dhalāyita, Jahasūda, Hasaabhāle, Kempubāle-khā, Sabara-dāra, Mahalu-dāra, Pakāleru, Golandāja, Habashi, Tagaru, Kutte, Tutūru, Masālaḷi, Sarāpha, Joisarū, Vaidyaru, Nakalēru, Jetti, Hamānu-khāna; Gadiyāra-khāna, Hajāma, Chuvāra-baiaḍāia, Gulāma, Rana-vaidya, Tājumulla, Munashī, Vīnekāru, Sangitagāru, Nāṭaka-śāle, Gollara-hobali, Vūna-hobali-mandi, Daiji, Jinagāra, Chitragāra, Nāla-banda, Halāla-kōia, Julāyi, Śāivāna. Gadi-kāra, Bāgavāna-mālika, Śāranga-vāle, Īti-vūlga, Hale-paikā, Sarāpha Lōhāra, Bodāyi, Sunnāra, Śikalavanda, Bāndi, Chālūka-savāra, Charavedāia Māvata, Phulāri, Mutafarakāta

APPENDIX (C)

NAMES OF IMPORTANT MILITARY OFFICERS

Risâldârs —Subba Rao Ghorpada, Subba Rao Ghâtakî, Sayid Vâgîl Idarûs, Sayyâjî, Sâlanakî, Nabî Beg, Tasî Râm, Sûrat Singh, Balavanta Rao, Chandar Rao Barakkî, Dalel Dîl Khân, Yâsin Khâvant

Jamadars —Śîpatî Rao, Maddû Khân, Gâzî Khan, Sayyad Yakûf, Hirudhângala, Hiro Triphada, Mannâ Chaudhri, Hiro Chaudhri, Bhatangâ Khâtara, Subba Rao Môhatya, Pîr Shah, Râje Shah, Mohammad Hussein; Chatra Singh, Chatroji Mando, Ranjit Singh, Śekha Bhonde, Mohammed Jaffar, Śivâjî Ghorpade, Vummâjî, Râmachandria, Bâjîd Khân, Bollôja, Ajmat Khân, Mayânî (? Mâyanna), Mohammud Malîk, Sayyad Yâsin, Gangârâm, Nûrula Pyara Khân, Bhujanga Rao Vâgmude, Mallârjî Holkar, Chîmanâjî Parabho and many others

PART V.—INSCRIPTIONS.

HASSAN DISTRICT.

ARASIKERE TALUK

1

On a slab lying buried in the ground to the north of the town of Arasikere.

Size 5'—9" × 1'—6"

Kannada language and characters

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಅರಸೀಕೆರೆಯ ಕನಕದ ಗುತ್ತುರ ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ಶಾಸನ.

ಪ್ರಮಾಣ 5'—9" × 1'—6"

1. ಓಂನಮಃಶಿವಾಯ || ನಮಸ್ತುಂಗಶಿರ
2. ಶ್ವಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
3. ನಗರಾ ರಂಧ್ರ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
4. ಯದುವಂಶಕಲ್ಪ ವೃಕ್ಷದೊಳೊದವಿದ ನಿಜಶಾಖೆ
5. ತಾನೆನಲ್ಕುದಯಿಸಿದಂ ಸದಮಳಕೀರ್ತಿ ವಿಳಾಸಂ ಮು
6. ದದಿಂ ಭುವನೈಕವೀರ ವಿನಯಾದಿತ್ಯಂ || ಅವಿನಯಾ
7. ದಿತ್ಯನ ಸತಿ ಭಾಷೋದ್ಯವ ಮಂತ್ರದೇವತಾ ಸಂನಿಭೆ ಸ
8. ದುಃಖಾಪಯೆನೆ ಕೆಳೆಯಬರಸಿಯನೀ ವಸುಧೆಯೊಳೊಲುದುಬಣ್ಣ
9. ಕುಂ ಬುಧನಿಕರಂ || ಯಾದವ ವಂಶಕ್ತಮರ ಮಹೋದಯ ವೇದಿಯಂಗ
10. ನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನಯಂ ವಿನಯಂ ಸೋದರಮನೆತ
11. ನಗೆ ನೆಗದರೋದೋದಾತ್ತಂ || ಮಾಳವರಾಜ್ಯ ಮೂಳಮೆನಿ ಪಗ್ಗದ ಧಾರೆಯನಾ
12. ತೃಣೇನೆಯಿಂ ಚಾಳಿಸಿ ಚಕ್ರವರ್ತಿಗೆ ಜಯಂ ಮಿಗೆ ತಂನ ಭುಜ ಪ್ರತಾಪಮಂ ಪಾ
13. ಳಿಸಿ ದಿಗುಜಯ ಪ್ರಕಟ ಕೀರ್ತಿ ಪತಾಕೆಯನುತ್ತರಾಣೆಯೊಳೆ ಕೀಲಿಸಿದಂ
14. ದಿನೇಶನಗಿದೀಕ್ಷಿಸುವಂತೆಯೆಂಗಳೂರುಬುಜಂ | ಮೇರುಗೆ ಮೇಖಳೆ ಬಹು
15. ಕಳೆ ಪಾರಿರುಹ ಭವಂಗೆ ಪೂರ್ಣಕಳೆ ಚಂದ್ರಂಗಾಧೀರಂ ಗೇಚಲದೇವಿ ಗುಣೀರಂ
16. ಗೇಶಿಯಂಗೆ ನೃಪತಿ ಗೊಪ್ಪಂ ಬಡಗುಂ || ಉಭಯ ಕುಳಶುದ್ಧೆಯನಿಪಾ
17. ಶುಭಲಕ್ಷಣೆಗಂ ಶುಭಚರಿತ ಬರಿತನನಿಪಾ ಪ್ರಭುಗಂ ಮೂವರ್ತನಯ
18. ಸ್ತುತಿಬಗ್ಗುರಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರ್ || ಪೆದ್ದೊಳೆ ಸೇತು ಪಶ್ಚಿಮಪಯೋ
19. ನಿಧಿ ಪೂರ್ಣಪಯೋಧಿ ಮೇಲೆಯಾಗಿದ್ದ ಧರಿತ್ರಿಯಂ ನೇಯೆ ತೋ
20. ಕ್ಷಲದಿಂದಮಮಾಡಿ ದುಷ್ಕರಂ ಮದ್ದಿಸಿ ತುಷ್ಟಿಯಂ ಪಡೆದು ಶಿಷ್ಯಜನ
21. ಪ್ರಕರಕ್ಕೆ ರಾಮನಂತಿಪ್ಪನಪಾರಪಾರುಷಮ ತಂನೊಳೊಡಂಬಡೆ ವಿಷ್ಣು
22. ವರ್ಧನಂ || ಯೆತ್ತದ ಮುಂನ ಪತ್ತಿನಡೆಗೊಳ್ಳದ ಮುಂನವದುತ್ತು ಕೋಪದಿಂ
23. ಮುತ್ತದ ಮುಂನ ವರ್ತಮನತೆತ್ತಿರಿ ಮಿತ್ತಿರಿ ಮಾತುಮದ್ದುಗ್ಗಮಂ ಮತ್ತೆನವೇಡ ನಿಗ್ಗಿ
24. ಮಮಿದೆಯ ವಿರೋಧಿಗೆ ಎರಲಕ್ಷ್ಮಿ ಸಾಕುತಿರಿ ವಿಷ್ಣು ವಿಕ್ರಮ ದುಪಕ್ರಮವಾಕ್ರ
25. ಮಿಸಿತ್ತು ಲೋಕಮಂ || ಲಕ್ಷ್ಮಾದೇವಿ ಬಗಾಧಿಪ ಲಕ್ಷ್ಮಂಗೇಸದಿದ್ವರ್ ವಿಷ್ಣುಗೆಂ
26. ತಂತೆ ವಲಂ ಲಕ್ಷ್ಮಾದೇವಿ ಲಸನ್ಯಗ ಲಕ್ಷ್ಮಾನನೆ ವಿಷ್ಣುಗ್ಗ ಸತಿಯನೆ ನೆಗಳ್ಳಳು ||

27. ಆ ದಂಪತಿಗೆ ತನೂಭವನಾದಂ ಸುಚರಿತ್ರೆ ಮಿತ್ರ ಗೋತ್ರ ಪುತ್ರಂ ಯಾದವನ್ನಪಕಂ
 28. ಇತಿಳಕಂ ಮೇದಿನಿಯೊಳು ಕೊಲುವಂ ಗೆಲುವಂ ಕಲನರಸಂಹಂ || ಅದಟರಗೋವನಂ
 29. ಜದರ ನಂಜಿನುಮಂ ಸುಭಟ ತ್ರಿಣೇತ್ರನಳಕಡಲದಂಕ ರಾಮನತಿವೀರ ಭಯಂಕರ
 30. ನತ್ಯುದಾರ ನೋವದೆ ಕಲವೀರ ವೈರಿ ಭಟಭಾಗ್ಗವನೇ ನರಸಂಹನೆಯ ಮೇದಿನಿಯೊಳ್ಳೋಹ
 31. ದಿ ತರಣೆಂದು ಬಂದಕಿತ ವರ್ಗಮ ಪೇಳದೆ ವೀರದೇಳೆಯಂ || ನಿಟ್ಟೆಯೆತ್ತನಂ ತನಗಳ ಪಟ್ಟೇಡ
 32. ಲದೇವಿ ನ್ನುಸಂ ನರಸಂಹಂಗಾದಳು ಪಟ್ಟಮಹಾದೇವಿಯೆನಲು ಸೆಟ್ಟನೆ ತತುಕಾಂತಯಂತೆ
 33. ನೋವರು ಮೊಳರೇ || ಅಬರಿಬ್ಬರಿಗಂ ನಂದನ ನಮಯವ ಸಂಪೂರ್ಣಮೂರ್ತಿ ಮನುಜಮನೋಜಂ
 34. ಭುವನ ಸ್ತುತನಿಧಿಯೆನೆಯ ಸವಿಯದಿಂ ವೀರಬಲ್ಲು ನಿಪಕುಳತಿಳಕಂ || ಚೋಳಕಳಂ
 35. ಗನಂ ತುಳಿದು ಮಾಳವನೇಯನೊಕ್ಕಲಿಕ್ಕಿ ನೇಪಾಳನ ದಂಡನಂಡರದು ದಾಳಿಯನಿಟ್ಟ
 36. ಜೇಯಟ್ಟ ಪಾಂಡ್ಯನಂ ಚಾಳುನಿ ಯೆತ್ತರೆತ್ತಿ ಮುನಿನಿಂ ನಡೆತಂದವ ವೀರಬಲ್ಲು ಭೂಪಾಳಕನೆಂಬ ಸಂಭ್ರಮಮೆ
 37. ವೈರಿನಿಪಾಳರ ಮಂಡಳಂಗೊಳಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡಿಮಹಾ
 38. ಸುಬದ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ | ದ್ವಾರಾವತಿ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಂಬರದ್ಯುಮ
 39. ಣಿ ಸ್ವರ್ಗಜ್ಞ ಚೂಡಾಮಣಿ ಅಶುಭಳಜಳಧಿ ಬಡವನಳಂ ದಾಯಾದದಾವಾನಳಂ
 40. ಪಾಂಡ್ಯ ಕುಳಕಮಳವನ ವೇದಂಟ ಗಂಡಭೇರುಂಡ ಮಂಡಳದೇಂಟಿಕಾಞ ಪರಮಂಡಳ ಸೊ
 41. ಜಿಕಾಞ ಸಂಗ್ರಾಮಭೀಮ ಕಲಕಾಲಕಾಮ ಸಕಳದಂಡಾಧೀಶ (?) ಬಂದಿಬ್ರಂದಸಂತಪ್ತಗಣಸಮರ್ಥ
 42. ವೀರ ವಿತರಣ ವಿನೋದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧ ಪರಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ನಾಮಾದಿಪ್ರಸತ್ತಿ
 43. ಸಕಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ತಳಕಾಡು ಕೂಂಗು ನಂಗಲ ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಪು
 44. ಚ್ಯಂಚಿ ಬನವನ ಹಾನುಂಗಲ್ಲು ಗೊಂಡಗಂಡ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿ
 45. ದ್ವಿ ಗಿರಿಬಗ್ಗಮಲ್ಲು ನಿಶ್ಕಂ ಪ್ರತಾಪ ಕೂಯ್ಯೂ ಶ್ರೀವೀರಬರಾಳ ದೇವರು ಸಕಳಮಹೀ ಮಂ
 46. ದಳ ಮಂಡಳಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೈಯ್ತು ರಕ್ಷಿಸುತ್ತುಂ ದೋ
 47. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ||
 48. ತದೀಯ ಪಾದ ಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪರಸಿಯ ಕೆಜಿಯ ಪೆಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ
 49. ಬಳಸಿದ ಪೂರ್ಣ ತಟಾಕಾವಳಿಯಂ ನುಲಿವಂಚೆಯಂ ಬನಗಳ ಸೋವಿಂದಳಕುಳರು
 50. ತಿಯಂದರಸಿ ಯುಕಿಬಿ ಯೆಳೆಯೊಳು ಸೊಗಯಿಪುದು ಜನದಕಂಗಂ ಮನಕರ || ಕಪ್ಪುರ
 51. ಮಂ ಶ್ರೀಗಂಧಮನೊಪ್ಪುವ ಕಳವಟ್ಟಂ ತಾನೆನಲು ಪಟ್ಟಾ ವಳಿಯಂ ನೇರ್ಪುವಡೆದೊಮ್ಮಿ
 52. ರುವ ಉತ್ತಮ ಪರದಗ್ಗದಾನದನಿಸಿಯ ಕೇಶಿಯೊಳು ||

Transliteration

- 1 Ōm namah Śivāya || namas tunga-sua-
 2 ś-chumbi-chandra-chāmara-chāravē tīalōkya-
 3 nagarārambha-mūla-stambhāya Sambhavē ||
 4 Yadu-vamsa-Kalpavrikshadol odavida nijasākhe
 5 tānenalk udayisidam sad-amala-kirtti-vilāsam mu-
 6 dadim bhuvanaikavīra Vinayādityam || ā Vinayā-
 7 dityana satī Bhāvōdbhava-mantradēvatī-sannibha sa-
 8 dubhāve yene Keleyabarasiyan ī-vasudheyol oludu banni-
 9 kum budha-nikāyam || Yādava-vamśa-kk amare mahōdayav Ereyanga-
 10 nīpatī Vinayādityang ādam tanayam vinayam sōdaramene ta-
 11 nage negarda dhīrōdāttam || Mālava-rājya-mūlam enip aggada Dhāreyan

- 12 tma-sēneyim chālisi chakravarttige jayam mige tamna bhuja-pratāpamam
pā-
13. lsi digujaya-prakata-kirtti-patākeyan uttarāseyol kilisidam
- 14 Dīnēsan agid ikshisuvant Ereyanga-bhūbhujam † Mēruge mēkhale bahu-
15. kale Vāriuha-bhavange pūrna-kale chandiāng ā dhīrang Êchaladēvi
gabbham-
- 16 g Ereyanga-nripatig oppam badegum ‖ ubhaya-kula-suddhe-yenipā
17. śubha-lakshanegam śubha-charita-bharitanenip-ā-prabhugam mūvar
ttanayai
- 18 ssabagar Ballāla-Vishnuv Udayādityar ‖ Perdoie Sētu paśchima-payō-
- 19 nidhi pūrbba-payōdhi mēreyāgudda dharitriyam nereye tō-
- 20 lbaladumdane mādi dushtaram marddisi tushtiyam padeu śishta-jana-
21. prakarakke Rāmanant ishtan apāra-paurushame tamnol odambade Vishnu-
- 22 varddhanam ‖ yettada mumnav etti nade-gollada mumnav adurttu kōpadim
23. muttada mumnav artthamane tettiri ittirim ātuma-durggamam mattenā-
- vēda nirrga-
- 24 mam idendu virōdhige vīra-Lakshmi sāruttire Vishnu-vikramad upakra-
mav ākia-
- 25 misittu lōkamam ‖ Lakshmi-ā-dēvi Khagādhīpa-lakshmanag esedirdda
Vishnug en-
- 26 tante valam Lakshmi-ā-dēvi lasan-mṛgalakshmanane Vishnug agra-satiyene
negaldalu ‖
27. ā-dampatige tanūbhavan ādam sucharitra- mitra gōtra- pavitram Yādava-
nripaku-
- 28 la-tilakam mēdimiyolu koluvam geluvam kalī Narasimham ‖ ādatara
gōvan an-
- 29 jadarau anjusuvam subhata-trinētran alukada chaladankarāman ativira
bhayankara-
- 30 n atyudāran ōvade kalī vīra-vairi-bhata-Bhārggavan ī Narasimhanendu
mēdimiyol mōha-
31. di saranendu band ahita-varggame pēlade virād ēlgeyam ‖ nittaidetanam
tanag alavatt Êcha-
- 32 ladēvi mupam-Narasimham ādalu patṭa-mahādēvi yenalu nettane tatu-
kānteyante
33. nōntarum olarē ‖ avaribbarigam nandanān avayava-sampūrṇna-mūrtti-
manuja- Manōjam
34. bhuvana-stuta-nidhi yesedam savinayadim vīra-Ballu-nripa-kula-tilakam ‖
Chōla- Kalim-
35. ganam tulidu Mālava-sēneyan okkalikkī Nēpālana dandan andaledu
dāliyanitt a-

36. reyatti Pândyanam châhisi yettal etti munisim nadetandapa vira-Ballu-
bhûpâlayan emba sambhiamame
37. vaim-nîpâlara mandalamgalolu || svasti samadhyagata-pancha-mahâ-
38. sabuda mahâ-mandalêsvaram | Dvârâvatîpūavarâdhîsvara Yâdava-
kulâmbara-dyuma-
39. ni sarbbajna-chûdâmani atula-bala-jaladhî-badavânam dâ'yâda-dâvâna-
lam
40. Pândya-kula-kamala-vana-vêdanda gandabherunda mandalika-bêntekâra
paramandala-sû-
41. rekâra sangîâmabhîma kalî-kâla-kâma sakala-dandâdhîsa ? bandî-brinda-
santarppana-samaittha
42. vîra-vitaiana-vinôda Vâsantîkâ-dêvî-labdha-vaia-prasâda mrigama-
dâmôda nâmâdî-prasasti-
43. sahitam śrîman-mahâ-mandalêsvaram Talakâdu-Kongu-
44. Nangali-Gangavâdî-Nolambavâdî-Vuchhangî-Banavase-Hânungallu-
gonda ganda bhuja-bala Viragangan asahâyasûra sanivârasî-
45. ddhî grîduggamalla nissanka-piatâpa Hoysana-śî-vîra-Ballâla-dêvaru
sakala-mahî-man-
46. dala-mandalamam dushta-nîgraha-sishta-pratîpâlanam-geydu
rakshîsuttum Dô-
47. rasamudrada nelevîdinolu sukha-samkathâ-vinôdadum râyjam geyyuttire ||
48. tadîya-pâda-padmôpajîvigalapp Arasiyakereya permmeiyam pêlvade
49. balasida pûrnna-tatâkâvaliyim nuli-ancheyim banamgala sôvînd
alîkula-ru-
50. tîymîd Arasiyakere yeleyolu sogayipudu janada kangammanakam ||kappura-
51. mam srigandhaman oppuva kalivattam tânenalu pattâvaliyim nêrppuvade-
doppi-
52. ruva uttama-haradargge dânad Arasiyakereyolu ||

Translation

LL 1-21.

Salutation to Śiva. Obeisance to Śambhu, beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the construction of the city of the three worlds As if he were verily a branch sprung from the Kalpa tree of the Yâdu race was born the sole hero of the universe, Vinayâditya, possessed of pure and unblemished fame. An equal of the *mantra-dêvate* (deity invoked by a *mantra* or charm) of Cupid, and possessed of noble mind—thus does the assemblage of learned men in this world lovingly praise Keleyabbarasi, the wife of Vinayâditya. Causing great prosperity to the Yâdava race, was born to Vinayâditya, a son (named) King Erevanga, highly brave and noble, whose good manners seemed to be born

with him. Conquering with his army the great Dhārā, said to be the root of the Mālava kingdom and using the might of his armies for victory to his emperor, king Breyanga established in the northern quarter the standard of his fame publishing his victory in all quarters, so that the sun might look at it with fear. As the mountain belt to Mēru (mountain), Sarasvatī (vahu-kale) to Brahṇa, fullness of digits to the moon, so did Ēchaladēvi add lustre to that profound hero, Breyanga. To that (queen) possessed of auspicious attributes and purifying both the families (that in which she was born and that into which she was married) and to that lord of noble qualities were born three handsome sons. Ballāla, Vishnu and Udayāditya. By the might of his arms Vishnu conquered the earth bounded by the Great River (Kṛṣṇā), the Bridge (Rāmésvara), the Western Ocean and the Eastern ocean, and with his very great valour he punished the wicked and pleased the virtuous, and thus became a favourite like Rāma.

22-26.

"Before he collects troops and before he moves in the field and before he attacks and besieges a fortress in a rage, pay up the money (demanded) and surrender your strongholds and do not talk to the contrary. This is the way of escape." Thus does the goddess of Victory proclaim to the enemies of Vishnu and his heroism has spread over the whole world. As is the Goddess Lakshmi to the glorious Vishnu whose crest is Garuda, so indeed does Lakshmādēvi with a face like the bright moon shine as the chief wife to king Vishnu.

27-34.

To that couple was born a son, the valiant Narasimha, a friend of the righteous, purifier of his race, an ornament to the Yādava family of kings, and a slayer (of the wicked) and conqueror (of enemies) on earth. Will not the band of enemies who take shelter under Narasimha from fear proclaim the greatness of his prowess, that he is the protector of the valiant, a terror to those who are not afraid of any one else, a Rudra to heroes, a Rāma who does not tremble during the progress of battle, fierce to great warriors, very generous, a Paraśurāma to the brave hostile warriors? When it is said that the highly auspicious Ēchaladēvi became the anointed queen of Narasimha, can there be any woman who has done pious acts (to gain her present status) to the same extent? That couple got a son, the valiant ornament to the royal family, the heroic Ballu, a Cupid among men, perfect in features, a treasure eulogised by the universe, and endowed with nobility of character.

34-37.

"King Vira Ballu is coming everywhere with an army in a rage having trampled down the Chōla and Kalinga kings, and slain the army of the Mālava and chased

the troops of the Nēpāla and having besieged, pursued and defeated the Pāndya ' Thus are they talking excitedly in the territories of the hostile kings.

37-47.

Be it well Obtainer of the five great musical sounds, a mahāmandalēśvara, lord of the excellent city of Dvānavatī, a sun to the firmament that is the Yādava race, crest-jewel to the all-knowing, a submarine fire to the ocean the matchless troops, a wild fire to the forest the rival hens, an elephant to the lotus grove that is the Pāndya family, a *gaṇḍabherunda*, hunter of the mandalīkas (dependent chiefs) plunderer of the enemies' territories, a Bhīma in battle, a Cupid in the Kali age, able in satisfying all the groups of generals and bards, delighter in gifts to the heroes obtainer of boons from the goddess Vāsantikā, delighter in musk, possessor of these and other titles, the illustrious mahāmandalēśvara, the champion who captured Talakādu, Kongu, Nangali, Gangavādi, Nolambavādi, Uchchangī, Banavase. Hanungal, *Bhūja-bala-viṭṭaganga* (a valiant Ganga in the might of his arms), unassisted warrior, *Sanuārasuddhi*, *Gurudurgamalla*, endowed with undoubted valour. Hoysana-śi-ri-va-Ballāla-dēva was governing the kingdom in peace and wisdom in his capital Dōiasamudra, protecting the whole universe, punishing the wicked and succoring the righteous —

48-52.

The praise of the greatness of Arasiyakere (citizens), dependants on his lotus feet —

Arasiyakere is pleasing to the eyes and heart of people by the chain of tanks full of water surrounding it, by the swans sporting in them, by the beauty of the gardens, and by the music of the swarm of bees. Arasiyakere is the abode of good merchants with their fine display of camphor, sandal, and silk cloth. (This stanza is corrupt and hence its meaning is not clear).

Note.

This inscription was discovered lying in a manure-pit to the north of the town of Arasiyakere. It seems to record a grant made by the merchants of Arasiyakere town in the reign of the Hoysala king Ballāla II (Circa 1173-1220 A. D.) But the record stops abruptly at the end of line 52 after the stanza in praise of the merchants of Arasiyakere. Hence neither the exact date of the grant nor the details of the grant made, can be ascertained. Several fine Kannada stanzas in praise of the kings Vinayāditya, Ereyanga, Vishnuvardhana, Narasiṃha I and Ballāla II are contained in the record. Some of these are found in other inscriptions also (see E. C. IV Nagamangala 28, 30 and E. C. V Arasiyakere 62, 88, 89, 93). No date is given in the record.

2

At the village Talalûr in the hobali of Arasikere, on a pillar of a ruined mantapa in the bed of the tank

Kannada language and characters

ಅರಸಿಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ತಳಲೂರು ಗ್ರಾಮದ ಕೆರೆವೊಳಗೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಲ್ಲ

1. ಭಾವನಂವತ್ಸರದ ಸ್ರಾವ	7. ಕೇಶವದೇವರಬಮ್ಮ
2. ಐ ಶುದ್ಧ ತ್ರಯೋದಸಿ ಆ	8. ವೈ ತೋಟದಿಂ . . .
3. ದಿವಾರದಂದು ಸ್ವಸ್ತಿ	9. ವಾಗಿ ಕಮ್ಮ ೨ . .
4. ಶ್ರೀಮದ ಅಜಿತೇಸ್ವ	10 ಕೊಂಡು
5 ರ ದೇವರ . . . ಮಹಾಜನಂ	11. . . ಯೇನುಳ್ಳ
6. ವಾಗಿ .	12. . .

Transliteration.

1. Bhāva-samvatsarada Srāva-
2. na śuddha trayōdasi Ā-
3. divāradandu svasti
4. śrīmada Ajitēśva-
5. ra-dēvara . . . mahājanam . . .
6. vāgi
7. Kēśava-dēvara Bamma-
8. vve tōtadim
9. vāgi kamma 2 . . .
19. kondu
- 11 . . . yēnulla

Note.

This record is full of lacunae and the meaning cannot be clearly made out. It seems to record the gift of some land by the mahājanas of a village for services in the temple of Ajitēśvara. The land gifted included a plot of two *kammas* (poles), near the garden of Bammavve, (daughter) of Kēśavadēvaru. The date is given as Sunday the 13th lunar day of the bright half of Śrāvana in the year Bhāva. The number of years elapsed in the Śaka era is not given.

3

HASSAN TALUK.

Keregālur plates of the Ganga-King Mādhava II in the possession of Mr. H. K.

Mallappa, Economic Superintendent, Hassan.

PLATES 5

Size 10" × 2½"

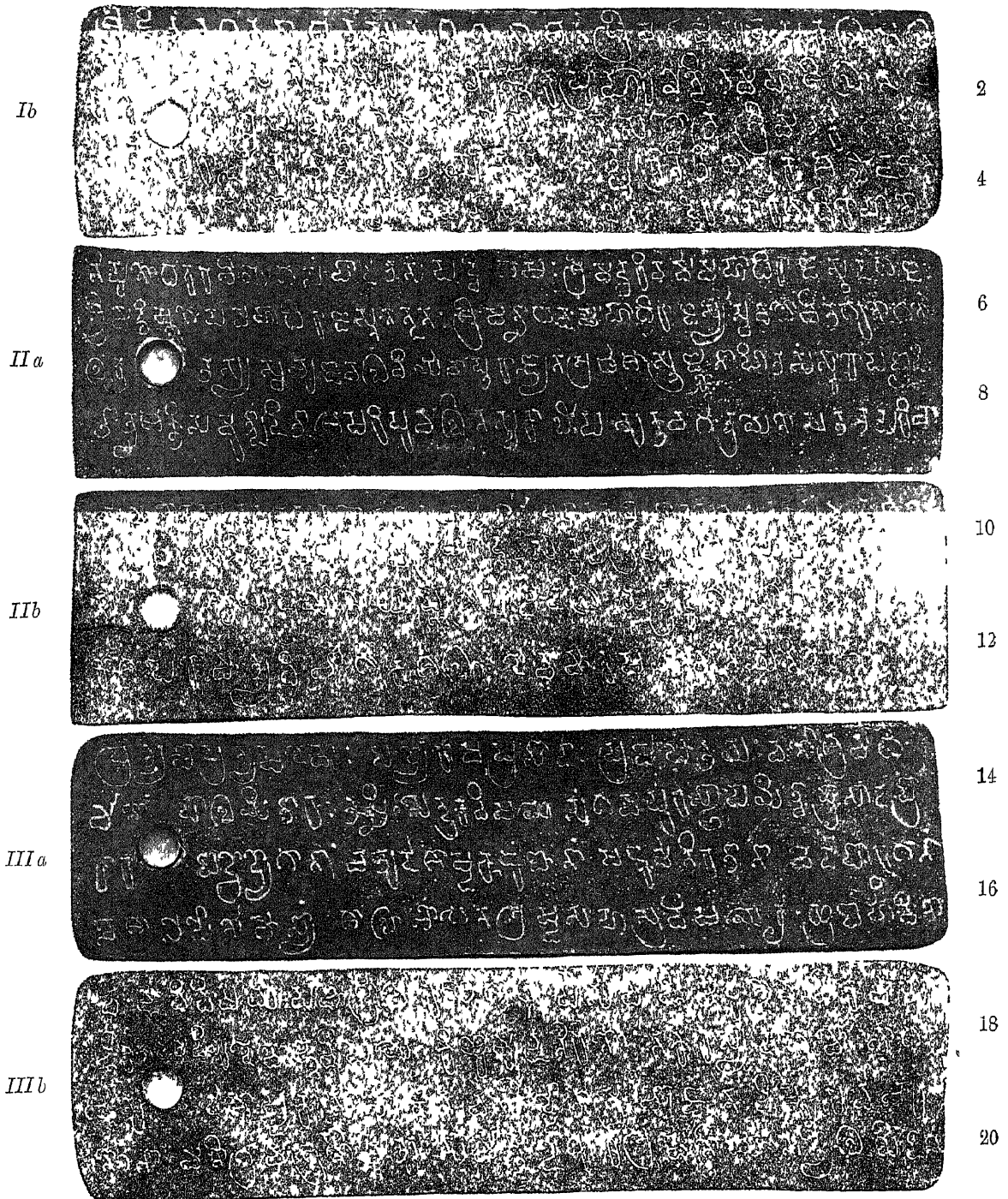
with Elephant seal.

ಹಾಸನ ದ್ವಿಪ್ರಕ್ತ ಹಾಸನ ತಾಲ್ಲೂಕು ಕನಬೆಯಲ್ಲಿರುವ ಎಕನಾಮಿಕ್ ಸೂಪರಿಂಟೆಂಡೆಂಟ್
ಮು|| ರಾ|| ಎಚ್ ಕೆ ಮಲ್ಲಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಹಲಗಗಲು 5 ಅನೆಯ ಪೊತರು ಪ್ರಮಾಣ 10"×2½" ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

- I b. 1 ಶ್ರೀಜಿತಂಭಗತತಾ ಗತಘನ ಗಗನಾಭೇನ ಶ್ರೀಮತ್ ಜಾಪ್ತವೇಯ ಕುರಾಮಲ
2 ವೈದ್ಯಮಾವ ಭಾನನ ಭಾಸ್ಕರಃ ಸ್ವಬಾಧ್ಯೈಕ ಪ್ರಹಾರ ಬಲೈತ ಮಹಾ ಶಿರಾಸ್ತಂಧ
3 ಸ್ವಸ್ತಿ ಲಬ್ಧಿಬಲಪರಾಕ್ರಮಃ ಕಾಣ್ಯಾಯನ ಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗೊಣಿ
4 ಮಹಾಧಿರಾಜೋ ಭುವೋವಿಭೂತಯೇ ಭವತ್ ತತ್ಪತ್ನೀನೀತಿ ಶಾಸ್ತ್ರಕುಶಲೋ ದತ್ತಂ
5 ಸೂತ್ರಸ್ಯ ವೈತ್ತೇ ಪ್ರಣೀತಾ ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾಧಿ ರಾಜಸ್ತ ದಾರಸಃ ದ್ವಿರದ ತುರಗಾಧಿ ರೋಹಣ
II a. 6 ನಿಪುಣೋ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಃ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ತದಂಗೆಟ
7 ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾಧಿರಾಜಸ್ತಂನ್ನನ್ನನಃ ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಸ್ವವಂಶೋಚಿತ ಗುಣ
ಗಣಾ
8 ಲಂಕೃತಸ್ಯ ಸ್ವಭುವಲ ವೀರ್ಯವಾಪ್ತ ರಾಜ್ಯೇನ ಅರ್ಧಶಾಸ್ತ್ರಜ್ಞಾಕುಶಿತ ಸಂಸ್ಕಾರೋಪ ಬೃಂಕಿ
9 ತಾತ್ಕಶಕ್ತಿ ಸಮುತ್ಪಾಟಿತಾ ಶೇಷೇರಿಪುಮ [ಜ್ಞ] ಲೇನ ಸ್ಯ ಕಾರೋಪ ಧುಕ್ತವರ್ಗತ್ತಯೇಣ ಸತತ ಪರಿಚಾ
II b. 10 ಯ ಮಾಣ ದೇವ (ದೇವ) ದ್ವಿಜಗುರುಣಾಧಿಪನ ವಾಚಿತಾರ್ಥ ಪ್ರದಾನಕಲ್ಪಪಾದಪೇನ ಅನೇಕ
ಸಮರ ವಿಜಯ
11 ಲಬ್ಧಿಯತನಾ ವಿಜಿತಪದ್ಧರ್ಗೇಣ ಮಂತ್ರಾಚಾರ ದೂತಸ್ತಂವಿಗ್ರಹ ಸಂಧನೀಯ ವಿಗ್ರಹಾಸ್ತನ
12 ಸಂಧಯ ಪ್ರಯಾಣ ಪಾಕ್ಷಿಗ್ರಾಹ ಮಂಡಲ ಯಂತ್ರದುರ್ಗವಿಧಾನ ಜನಪದ
13 ಕೋಶಪಾರಾಮಾತ್ಯ ವಿಭಾಗ ಕುಶಲಃ ದೇವಮಾನುಷ [ನ] ಯಾಪನಯ ನಿಪುಣಾಃ
III a. 14 ಪ್ರತ್ಯಕ್ಷಾಪ್ರತ್ಯಕ್ಷದೇವಾಃ ಸದ್ವೀರೋಪಪನ್ನಾದಾಃ ಪ್ರಜಾಪತಯಃ ಪರ್ಣಾಶ್ರಮಧ
15 ಮ್ಮಾಣಾಂಪಾಲಯಿತಾರಃ ತಸ್ಮಿನ್ಸೇನ್ದ್ರಕ ವಿಷಯ ಸಂಗಮಪುರಂ ಸ್ಥಾಪಯಿತ್ಯಾ ಪಾಸ್ತಾದ ಪಾ
16 ಕಾರ ಬದ್ಧೋದ್ಯೋಗಾನಾಂ ಚತುರ್ವಶಾಪ್ತಕುಟುಂಬಾನಾಂ ಪಟ್ಟಿಮನಿರತಾನಾಂ ವೇದಪಾರಗಾನಾಂ
17 ಪೈಶಾಖ ಪರ್ಣಮಾನ್ಯಾಂ ಶಾರಾಭೋಗೇನ ಅಪ್ತಸಹಸ್ರವಿಷಯ ಕೃಷ್ಣುಹಿರ್ಗಿಣಿ
III b. 18 ವಳಾಖಿ ವಿಷಯ ಪಪ್ಪುಗ್ರಾಮ ಕರ್ಣಗಾಲೂಪೋಸವಳ್ಳಿ ಮೀದುಂಞಿ ವಳ್ಳಿ ಕಾಚಾಪ್ಪ
19 ಳೈ ಕಾತುಳಮಳಿಯುಂ ದೇವಾಳ್ಳಿ ವಿಷಯ ಕಿಟುಮುಂಡ ನೀರಿಣಾಂ ನಕರಸ್ಯ ದಶಮೋಭಾಗಃ
20 ಚತುರ್ವಶಾಪ್ತಕಾಂಸಭಾಜನಂ ವಲೀಂದ್ರಾತಾಮೃಧಾಜನಂ ವಿಷ್ಣುಃ ಸರ್ವಾಧರ
21 ಣಾನಾಂ ಮಣಿಗ್ರಾಮಶ್ರೇಣಿ ಚತುಃಸಾಮನ ಚಿಗುರ ಅಮಣಿಯ ನಂದ್ಯಾಲ ಸೀಂಬಾ
IV a. 22 ಲದೇಶಪ್ರತ್ಯಕ್ತಾಧ್ಯಕ್ಷಾಣಾಂ ಚಾತುರ್ವೇದ್ಯಾ ಸ್ವಪಾನೀಯಂಕಾಶ್ರಮಾಶ್ರೇಯ ಗೌತಮಧಾ
23 ರದ್ಯಾಜಸಗೋತ್ರಾಣಾಂ ಬುಗ್ಯಜುರ್ವೇದಪಾರಕಾನಾಂ ಧರ್ಮಸ್ಥಾನಿನಾಂ ನಾಗದೇವ ವಿ
24 ಪ್ಪುನಾಮಧೇಯಾನಾಂ ಯಜನಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿ
25 ಗ್ರಹೈಶ್ರವ್ಯಾಃ ಕರ್ಮಾಧಿರಭಿರತಾ ದೇವಪ್ರಹ್ಮ ಹಿತೈಬಲಿಯಜ್ಞ ಮನುಷ್ಯೇಷು ಯ
IV b. 26 ಜೈಷು ಪ್ರವೃತ್ತಾಃ ಹಪ್ಪಗವ್ಯಾಪ್ಯಾಯನ ಕುಶಲಃ ಸ್ವಾಹಾಕಾರಸ್ವಧಾಕಾರ ವ್ಯಾಪಾ
27 ರಾಃ ಮಂತ್ರ ಪವಿತೃಪೂತವಾಕ್ಯಾಃ ವಪ್ಪಚಾರ ಪ್ರಯೋಗಜ್ಞಾಃ ಶಾರಾಭೋಗಾನುಷ್ಠಾ [ನಾ]
28 ನಾಂ ತುಮಿಲ್ಯುಪ್ತಿ ಸರ್ವಾಧ್ಯಕ್ಷಾಣಾಂ ಸರ್ವಪರಿಹಾರದತ್ತಂ ಯೋಧಿರಕ್ಷತಾ
29 ಉಕ್ತಜ್ಞಮನುನಾ
V a 30 ಬಹುಧಿವರ್ಸಮಧಾಭುಕ್ತಾರಾಚಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯತದಾಪಲಂ
31 ಅಧಿದರ್ಶಂ ತ್ರಿಭುಗುಕ್ತಂ ಸಪ್ತಜ್ಞ ಪರಿಪಾಲನಂ ವಿತಾನಿ ನನಿವರ್ತನೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿಚ||
32 ಸ್ವನಾ ತುಂಸುಮಹತ್ಯಕ್ತಂ ದುಃಖ ಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನಂವಾಪಾಲನಂ ವೇತಿ ದಾನಾತ್ಯ ಯೋನು
ಪಾಲನಂ

KEREGALUR PLATES OF MADHAVA II GANGA



- V b. 33. ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ ಯೇಹರೇತಿವಸುನ್ದರಾ ಪ್ಲಷ್ಟಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ನರಕಂ ಪ್ರತಿಪದ್ಯತೆ || ಶ್ರೀ ||
 34. ಶ್ರೀ ಕೊಡಲರಾ ನಾಗಂಜನಾಕೃತ ಮಿದಂ || ಶ್ರೀ ||

I a.

Transliteration

1. śrī jitam bhagavatâ gata-ghana-gaganâbbhêna śrīmat Jâhnavêya-kulâmalâ-
2. vyômâvabhâsana-bhâskarah svakhâdgauka-prahâra-khandita-mahâ-silâ-
- stambha-
3. svasti labdha-bala-parâkramah Kânvâyanasa-gôtrah śrīmat Komgoni-
4. mahâdhirâjô bhuvô vibhûtayê bhavat tat-putiô Nitisâstra-kusalô Dattaka-
5. sûtasya vrittêh pranêtâ śrīman Mâdhava-mahâdhnâjas tad-aurasah
- dvirada-turagâdhirôhana-

II a.

6. nipunô dhanurabhiyôga-sampâdita-sampad-viśêshah śrīmad Harivarma-
- mahâdhirâjas tad-angajah
7. śrīmad Vishnu-gôpa-mahâdhirâjas tan-nandanah śrīman Mâdhava-mahâ-
- dhirâjasya sva-vamśôchita-guna-ganâ-
8. laukritasya svabhujâ-vala¹-vîryavâpta²-râjyêna Aitha-sâstra-jnâgâhita-
- samskârôpabrahmi-
9. tâtma-sakti-sainutpâtîtâśêsha-rîpuma[nda]lêna sva-kâlôpabhukta-vargga-
- trayêna satata-parichâ-

II b.

10. ryamâna-dêva-(dêva)-dvija-gurunâ' rthijana-vâchitârththa-pradâna-Kalpa-
- pâdapêna anêka samara-vijaya-
11. labdha-yaśasâ vijita-shad-vargêna mantrâchâra-dûta-sandhi-vigraha-
- sandhanîya-vigrihyâsana
12. sambhûya-prayâna pâ [r] shni-gîâha-mandala-yantra-durga-vidhâna
- jana-pada-
13. kôsa-paurâmâtya-vibhâga-kuśalâh dêva-mânusha[na] yâpanaya-nipunâh

III a

14. pratyakshâ-pratyaksha-dêvâh sadyô-rôsha-prasâdâh prajāpatayah varnâ-
- śrama-dha-
15. rmmânâm pâlayitârah tasmin Śêndiaka-vishayê Sangamapura [m] sthâ-
- payitvâ prâsâda-prâ-
16. kâra-baddhodyôgânâm chaturdaśâshta-kutumbânâm shatkarma-niratânâm
- vêda-pâragânâm
17. Vaisâkha-paurṇamâsyâm sâlâbhôgena ashta-sahasra-vishaye kriechhâ-
- barhishîna-

¹Read bala ²Read vîryavâpta

III b.

18. Vallāvi-vishaya-pañcha-grāmē Keregālūr Posavallī Mīdundavallī Kâch-
âppa-
19. Ili Kâtullamaliyum Dêvâlge-vishayê Kīrumunda-nīnām nakarasya
daśamô bhâgah
20. chaturdaśāshta-kâmsabhājanam valīm dvau tāmīa-bhājanam Viśnuh
sarvâbhara-
21. nânām Manigrāma- śrēni-chatuh-sāmanta-Tegure-Amanīya-Nandyāla-
Simbā-

IV a

22. la-dêsa-prakṛtyādhyakshânām châturvēdyâ sta-pānīyam Kâśyap Âtrēya
Gautama Bhâ-
23. radvâjasagôtrânām Ṛig-yajurveda-parakânām¹ Bhavasvāminām Nāga-
dêva-Vī-
24. shnu-nāmadhēyânām yājana-yajana-adhyayana-adhyāpana-dāna-prati-
25. grahaś cha shadbhiḥ karmabhir abhiratâ dēva-brahma-pitri-bali-yajña-
manushyēshu ya-

IV b.

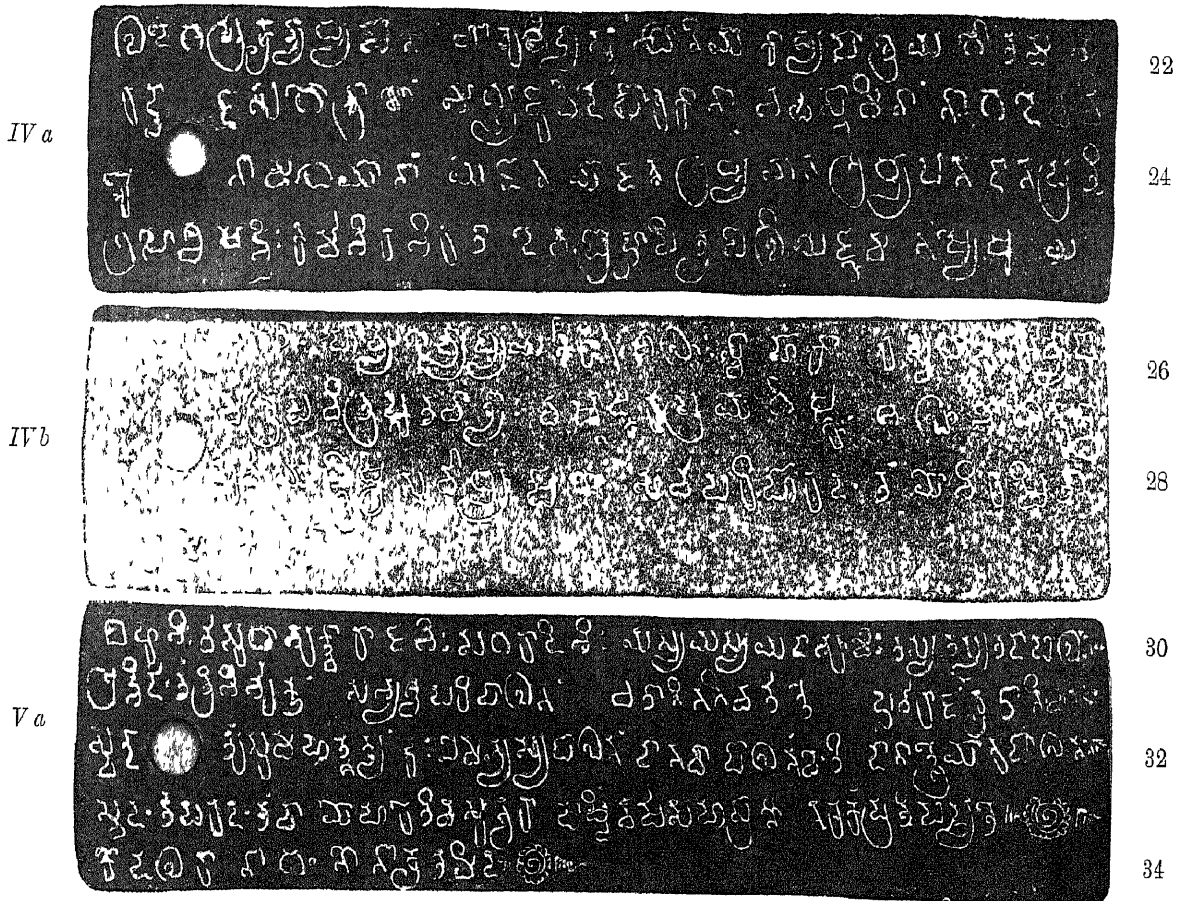
26. jñēshu pravrittāḥ havya-gavyāpyāyana-kuśalāḥ svâhākāra-svadhākāra-
vyāpā-
27. rāḥ mantra-pavitra-pūta-vākyāḥ vashatkāra-prayôgajñāḥ śālâ-bhōgānu-
shthâ-[nâ]-
28. nām Tuviyalśrashthī-sarvādhyakshânām sarva-parihāra-dattam yô-
bhirakshitâ
29. uktam cha Manunâ

V a

30. bahubhir vasudhâ bhuktṡā² rājabhiḥ Sagarâdibhiḥ yasya yasya yadâ
bhūmih tasya tasya tadâ phalam
31. adbhiḥ dattam tribhir bhuktam sabhyaścha³ paripālanam êtāni na nivar-
tantê pūrva-rāja-kritāni cha
32. svam dātum sumahat śakyam dukkham anyasya pālanam dāna [m] vâ
pālanām vēti dānât śrēyônupālanam
33. sva-dattam⁴ para dattam⁵ vâ yô harēti vasundharâ [m] shashtim varsha-
sahasrāni narakam pratipadyate
34. Kōdalarâ Nāgamnanâ⁶ kritam idam

¹ Read pāragânām⁴ Read dattām² Read bhuktâ⁵ Read dattām³ Read sadbhis cha⁶ Read Nāgannēna

KEREGALUR PLATES OF MADHAVA II GANGA—*contd*



(p 113, No 3)

LL (1-5)*Translation*

Good fortune —Victory to the God (Padmanābha) resembling the sky free from clouds

The illustrious Kongoni-mahādhirāja, a sun in illumining the clear firmament of the auspicious Jāhnavêya family, having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, and belonging to the Kānvâyana-gôtra, made the earth prosperous

His son (was) the illustrious Mādhava-mahādhuāja, an adept in the science of polity and the author of a commentary on Dattaka's aphorisms

LL (6-11)

His son (was) the illustrious Hanuvarma-mahādhuāja, skilled in mounting elephants and horses, and possessed of great wealth obtained by the use of his bow

His son was the illustrious Vishnugôpa-mahādhirāja

His son was the illustrious Mādhava-mahādhuāja, adorned with numerous qualities befitting his race, obtainer of his kingdom by his prowess and the might of his arms, uprooter of all the hosts of enemies by his own energy strengthened by his skill (in polity) too deep even for those versed in the Arthasāstra, enjoyer of the three objects of worldly existence (*dharma, artha, kama*), constantly engaged in the service of the gods, Brahmans and elders (*guru*), a Kalpa-tree in granting the desires of the supplicants, obtainer of glory by victory in numerous battles, and conqueror of the six *vaigas* (*kāma, krodha, lobha, moha, mada, and matsarya*)

LL (11-28)

That king Mādhavavarma established Sangamapura in Sēndraka-vishaya and made, on the full moon day of Vaiśākha with pouring of water, to be enjoyed as *śālābhoga* (gift for the use of a prayer hall or congregation), free from imposts, the gift of the five villages Keregālū, Posavallī, Mīdundavallī, Kāchāppallī and Kātullamallī situated in the province of Vallāvi, filled with subjects engaged in religious penances and sacrifices (*bṛichchhṛa-barhushīna*), a eight-thousand province and also of the right to collect a tithe from the corporation (*nakara*) of Kūmunda-nīru in the province of Dēvālge (The king also presented the donees with) 22 bronze vessels, a bull (for carrying things), two copper vessels and (an image)? of Vishnu and several ornaments

The donees were 22 families of Brahmans, versed in the six duties (*yajana, yāyana, adhyayana, adhyāpana, dāna, pratigraha*) and the study of the Vēdas, and employed within the palace enclosure, adepts in counsels and in the determination of the usage to be followed, acting as envoys, advising on making alliances or wars, determining with whom to ally and when to keep quiet after proclaiming war, (*virihyāsana*), how to march forth to battle in combination with others, and how to attack an enemy in the rear, skilled in the protection of the state (*mandala*),

in wielding the implements of war, and in the construction of fortresses, in governing the rural areas (janapada), the treasury and the urban areas, in the supervision of ministers employed, skilled in interpreting the pleasure and displeasure (*nayāpanaya*) of gods and men, who are gods both visible and invisible, quick to resent and quick to be pacified, lords over men, protectors of the duties of the different castes and *dśīamas* (stages of life bachelor, married, hermit and ascetic), chiefs over Manigîâma Śîēni and chiefs over the citizens of the four subordinate districts of Tegure, Ananiya, Nandyâla, and Simbâla¹ born in Kâśyapa, Âtrêya, Gautama and Bhavadvâja-gôtras, deeply versed in Rig and Yajur Vêdas, bearing the names Bhavasvâmi, Nâgadêva, and Vishnu, devoted to the six duties of performing sacrifices, officiating at sacrifices, studying and teaching the Vêdas, making and receiving gifts, engaged in making offerings to the gods, in the study of the śâstras, performance of ancestral ceremonies, offering of food to animals (dogs, crows, etc., *balī-yajña*), and hospitality to men, adepts in sacrifices for gods and manes, engaged in the repetition of the words *svâhâ* and *svadhâ* (in oblations offered to the gods and *pitris*), uttering the words purified by the repetition of the sacred formulæ, versed in the use of the syllable *vashat* (in sacrifices), and engaged in congregational services, and lords over the merchants of the Tuvīyal group (Tuvīyal-śrêshthī-saivâdhyaksha)

LL 29-33

He who protects (this) —It is said by Manu—The earth is enjoyed by many kings beginning with Sagarâ To him who is the owner of the land at the time accrues the fruit (of the gift of the land) That which is given away with pourings of water, and which is enjoyed by three (generations) and which is maintained by righteous men and which is given away by former monarchs—these can never be taken away It is far easier to give away what is one's own but it is very difficult to protect another's gift. Between making a gift and protecting a previous gift, protecting is more meritorious than making the gift. He who takes away the land bestowed by oneself or by others will dwell in hell for sixty-thousand years

LL 34

This is the work of Nâganna of Kodâlâ (Kodâlûr)

Note

Description.

The grant consists of five plates 10" × 2" with a ring 3" in diameter bearing the seal of an elephant. The plates are written on both sides, except the first and the

¹ chatus-sâmanta Tegure, etc might also mean Tegure-dêsa, etc, which was divided among four sâmantas

last The ring was not cut at the time the plates were received The surface of the fourth plate is broken in some places but no letters are lost Five lines of writing are found in the first plate but the other plates have four lines on each surface Each line contains about 28 letters

Paleography

The grant is engraved in Old Kannada characters The letters are generally well-formed, though slightly cursive In some places, as in plate II, they are not deeply cut The characters seem to belong to the close of the 5th century A D and resemble the alphabet of the Penugonda plates in general with a slight incline to left The test letters *bha*, *lha*, *ja*, etc., found in the plates (LL 1 and 2 *bha*, L2 *kha*, L1 *ja*) all belong to this period The anusvāra is indicated by a dot over the letter and the reduplication of consonants is indicated by a dot to the left of the letter, e g, *stambha* in line 2, *vrttēh* in line 5 The mistakes in orthography are not many It has to be noted that the *upādhmānīya* is written in this record without the *rēpha* which is usual in the grants of several Ganga kings

Language

The language is Sanskrit throughout and mostly prose except for the imprecatory stanzas in LL 30-33 which are in the Anushtup metre Though the language used is generally correct, the frequent change of *vr̥bhakti* or case-ending in the case of epithets qualifying the same substantive causes considerable confusion in meaning Thus for Mādhava, son of Vishnugōpa, we have first the nominative *tan-nandanah* in line 7, next the genitive *gunagandālamkṛitasya* in line 8 and the instrumental—*īdyēna* in line 8 and also in LL 9, 10 and 11 Similarly we have the nominative plural used for several epithets qualifying *prajāpatayah* in LL 11-15 But in line 16 we find the genitive plural used for *prāsāda-prākāśa-baddhō-dyōgānām chaturdaśśta-kutumbānām* Whether these words refer to *prajāpatayah* in line 14 or to a separate set of people cannot be determined Similarly the genitive plural is used in LL 21-24 while the nominative plural is used in LL 25-27 to denote probably the same persons The phrases Kātullamalyum in line 19 and Kōdalarā in L 34 have case endings in Kannada This is probably due to their being proper names denoting certain villages

Maker of the grant

The grant is stated to have been made by Kōdalarā Nāganna Whether Nāganna was the composer or the engraver of the grant is doubtful Perhaps he belonged to the family or tribe of Kodalar or Kōdalarā may be a mistake for Kūdālūra, meaning the village Kūdālūr. In the latter case *Sangamapura* in L 15 is the Sanskrit equivalent of the name *Kūdālūr*

Purpose of the inscription

The record registers the creation of a new town called Sangamapura by the Ganga king Mādhava, son of Vishnugōpa, in Sēndiaka-vishaya and the gift by him of five villages Keregālūr, etc., situated in Vallāvi-vishaya, a eight-thousand province and also of the right to receive a tithe of the income of merchants in Krumundanīru (?) The donees were twenty-two families of Brahmans who were employed probably as ministers to give advice and work for the king chiefly in matters connected with the defence of the country and foreign policy. They were well-versed in the Vedic studies and Vedic ritual. They belonged to Kāśyapa, Ātrēya, Gautama and Bhāradvāja-gōtias. Only three names are given for the donees, Bhavasvāmī, Nāgadēva and Vishnu. These were the more prominent of the donees. The donees seem to have been presented also with certain utensils of bronze for domestic use and a bullock for carrying purposes and an image of Vishnu. But the meaning of this line is not quite free from doubt¹. We have also certain epithets, such as heads of the Manigrāma-śienī and the inhabitants (?) of Tegue, Amaniya, Nandyāla and Simbāla districts in LL 21-22. Whether these apply to the donees as seems to be evident from the context or whether these merely indicate the witnesses to the grant as is found in some records, the word *samaksham* being omitted after *chātur vēdyā* in L 22 in the present record, cannot be determined (M. A. R. 1924, PP 69, 71). The epithet *Tuviyal-śi śeshthi-sar vādhyakshānām* (L 28) may also relate to the witnesses. A merchant of the Tuviyal-gōtia is referred to in the Bannahalli plates (E. C. V. Belur 121).

Geographical.

Sēndraka-vishaya containing the villages granted is identified with the north-west of the Mysore State roughly corresponding to the Nāgarkhanda of later times (E. C. V. Intr. P 3, M. A. R. 1929, P 55). It is also referred to in the Bennu plates (E. C. V. Belur, 245) of the Kadamba King Vijaya-Śiva-Krishnavarma and the Tagare plates of the Ganga king Polavīra (M. A. R. 1918, P 41). In the latter record it is associated with Vallāvi-dēśa as in the present grant. Vallāvi-dēśa which is also referred to in the Bannahalli plates of the Kadamba King Krishnavarma (E. C. V. Belur 121) is identified with Ballāvi-seventy in the Honnali Taluk, Shimoga District (E. C. V. Intr. P III). Ballāvi is also the name of a village in Tumkur Taluk, but the former is more probably the place named here. The villages granted, namely, Keregālūr, Posavalli, etc., cannot be identified. Dēvālge province is evidently the Dēvalige-nād of later times and includes parts of Bēlūr and Chickmagalur Taluks.

¹ It is possible that the words used for the donations here might indicate taxes such as $\frac{1}{14}$ and $\frac{1}{8}$ on bronze vessels and *vali* and Vishnu (coins with the image of bull and Vishnu) paid on copper utensils and jewellery manufactured or sold.

Of the villages Tegure, Amaniya, Nandyāla and Simbāla referred to in L 21, the first, third and fourth are met with in the Kodanjeruvu grant of the Ganga king Avinīta found in Sidlaghatta Taluk, Kôlār District. The villages are associated with the province of Sēndiaka (M. A. R. 1924, P. 69). The same villages are also referred to in the Nallāla grant of the Ganga king Durvinīta found in the same village in the Sidlaghatta Taluk (M. A. R. 1924, P. 71).

Sangamapura, too, cannot be definitely identified. Kūdlī at the confluence of the Tungā and Bhadrā in Shimoga Taluk, Kūdlūr in Chamarajanagar Taluk where the Honnuhole receives a tributary, Harihar where the Tungabhadra receives Haridīavati, etc., might each be called Sangamapura, (a town of confluence) but they are not so called in the inscriptions. If Tegure of this grant is to be identified with the village Tagare in Bêlūr Taluk, then the Kīru-Kūdalūr of the Tagare grant might be considered to be the same as Sangamapura of our grant. There is a Kūdalur near Belur where two minor streams meet. Three villages Kāchihalli, Hosahalli and Kadumanahalli are shown in the village list of Belur Taluk. These villages probably are the same as Kāchāppalli, Posavalli and Kātullamali of our present record. But Vallāvi-vishaya comprising Honnali Taluk is far off, unless as stated in the record it was a 8,000 province extending to parts of Bêlūr Taluk.

History

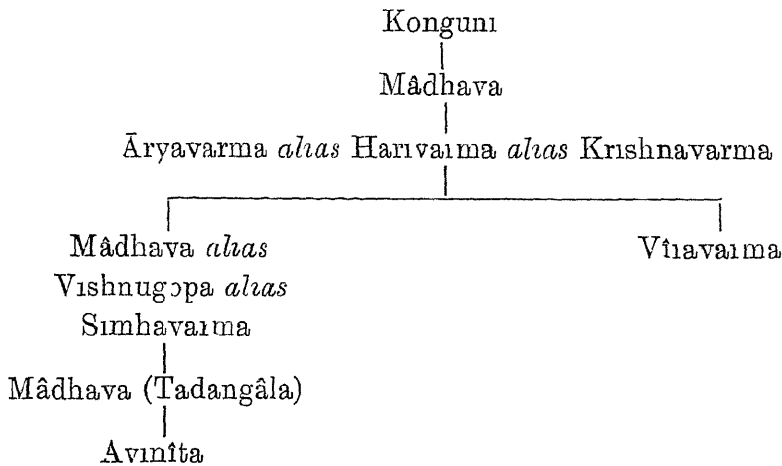
The inscription records a grant made by the Ganga king Mādhava, son of Vishnugōpa. The predecessors of these kings, namely, Kongonimahādhrāja, his son Mādhava, his son Harivarma whose son was Vishnugōpa are all given the usual epithets qualifying them and met with in inscriptions.

It is now well known that the evidence of the copper plates on Ganga genealogy is conflicting. Prof. Jouveau Dubreuil in his *Ancient History of the Dekhan* (p. 104ff) reviewed the evidence and suggested that there were two dynasties of the early Gangas, namely, the Gangas of Talkād and the Gangas of Paruvī. According to him the latter issued the Penugonda plates. He went further and thought that Krishnavarma Ganga of the Bendiganahalli plates (Mysore Arch. Report 1914-15, Plate XVIII) was the son of Mādhavavarma of the Paruvī branch. Mr. R. Narasimhaachar, while editing the Kūdlur plates of Mārasimha, thought the suggestion ingenious but did not accept it (Mysore Archaeological Report 1921, p. 29). There can be little doubt that the genealogy as given in the Kūdlur plates of Mārasimha is also correct. In 1924 while editing the Chukuttur plates of Simhavarma Ganga, Dr. Shama Sastry agreed that the dynasty of the Penugonda plates was different from that of the Kodanjeruvu plates, the latter's genealogy being identical with the earlier part of that given in the Kūdlur plates of Mārasimha. To these two branches he added a third as mentioned in the Chukuttur plates. (M. A. R. 1924, p. 17.)

Since in the present report three important records of the western Gangas are published (Nos 3, 36 and 88), each with a different genealogy, the subject may be further reviewed here. Though some of the alleged records of the Gangas are definitely spurious, there could be no doubt about the genuineness of a large number of them like (1) the Kûdlur plates of Mârasimha which are supported by the Kelegâlur plates of Madhava II (No 3 of this report), (2) the Penugonda plates which are supported by the Kûdlur plates of Mâdhavavarma (No 88 of this report), and (3) the Chukuttur plates of Simhavarma (Mysore Archaeological Report 1924, No 81) which support the Bendiganahallî plates (Mysore Archaeological Report 1914-15, plate XVIII). All the three genealogies may be accepted. The problem now is to reconcile them.

There are three theories possible according as we conclude that only one dynasty existed or two or three

If the dynasty was only one, then the first six rulers would be as follows —



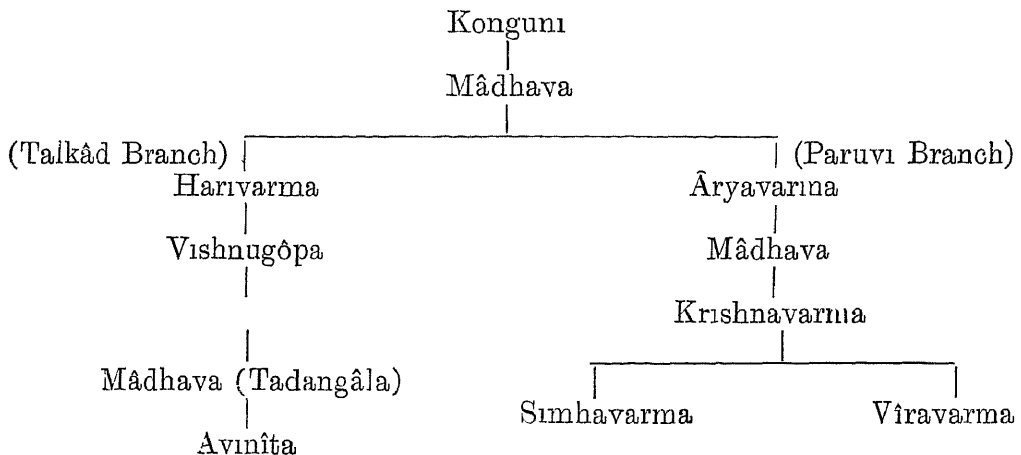
This theory is weak since (1) it is assumed that single persons bore a variety of highly differentiated names, (2) Vinavarman is mentioned only in one of the records and (3) the Pallava overlordship is acknowledged in two only of a large number of inscriptions.

The second theory would be that the dynasty of the Penugonda plates is different from that of the Kelegâlur plates. To the former, which we shall call with Dubreuil the 'Paruvî dynasty,' belonged Mâdhavavarma of the Penugonda and Kûdlur plates (No 88). He ruled over at least the Paruvî and Marukara-vishayas consisting of the Tumkur and Anantapur districts. His father was Āryavarman or Ayyavarman who was the son of Mādhava I, the author of a commentary on Dattaka-sûtras and the common ancestor of both the Ganga branches.

Simhavarma of the Chukuttur plates states that his father Krishnavarma who ruled over Kaivâra-vishaya in the Kolari District was the son of Mādhavavarman whose father was Kongunivarman. The Bendiganahallî plates appear to

refer to the same Mādhava and Krishnavarma. It is not known whether Āryavarma had also the name Kongunivarma after his grandfather. If he had, Krishnavarma would be Paruvi Mādhava's son. If he did not, he would be one of the three sons of Mādhava I, each of whom would appear to have been at the head of a kingdom after their father's death. The main difficulty about the latter position would be that while the Tumkur and Anantapur Districts were subordinate to the Pallavas, the Kaivāra Vishaya in the Kolar District would be independent, according to the Chukuttu and Bendiganahalli plates which are silent about the Pallava connection. This dynasty does not acknowledge the overlordship of the Pallavas and was probably a third branch ruling independently. If Krishnavarma was a son of Paruvi Mādhava, he may be taken to have become independent of Pallava suzerainty after his father's death. In that case the Paruvi dynasty would consist of Āryavarma, his son Mādhava (both of whom were vassals of the Pallavas), Krishnavarma and his sons Simhavarma and Yuvarāja Vira Varma who were free from the Pallava yoke. The territory held by this Paruvi dynasty may have consisted of the Paruvi, Marukala and Kaivāra Vishayas forming a solid area of about three districts, namely, Anantapur, Tumkur and Kolar.

According to this theory the dynastic table would be as follows --



The weakness of this theory would be that two assumptions would have to be made (1) that Krishnavarma became independent of the Pallava yoke, though his father and grandfather were crowned by the Pallava overlords, and (2) that the reigns of four generations of the Paruvi Branch were equivalent in length to two of the Talkād Branch, namely, those of Harivarma and Vishnugōpa, since the empire appears to have become reunited under Tadangāla Mādhava who held sway over the Tumkur and Kolar Districts also (E C X Mb. 263).

The third view would be that there were in all three distinct branches of the Gangas. The dynasty, mentioned in the Kelegālur and Mārasimha plates, which was perhaps the main branch was descended from Kongunivarma and

Mâdhava I, through Harivarma whose son was Vishnugôpa Vishnugopa's son was Tadangâla Mâdhava or Mâdhava II who granted the Keregâlur plates and who was the father of Avinita This Avinita of the Talkâd branch appears to have acquired possession of the Paruvî area It is also possible that the Ganga Empire was divided after the death of Mâdhava I, perhaps owing to a disputed succession between his sons Harivarma, Krishnavarma and Âryavarma, who got respectively Talkâd, Kaivâra and Paruvî The Pallava Emperor Simhavarma probably intervened on behalf of Âryavarma and crowned him The separation of the kingdoms appears to have existed for two or four generations between 400 and 500 A D However it was the Talkâd dynasty which ultimately won the mastery This theory has also its weak points.

To the information gathered from the plates discussed above, we may add the facts about the succeeding generations as supported by what is gathered from the Gañjâm plates and the newly discovered Dêvarahalli stone inscription of Śivamâra. (For the genealogy of the main dynasty see notes on No. 36 below.)

Date

The present record mentions no year but names only the full moon day of Vaiśākha Thus the date cannot be determined with any approach even to approximation

But on the basis of the above discussion it may be stated that Mâdhava II (Tadangâla), the author of the present grant reigned just before his son Avinita and was a contemporary of the last Paruvî Ganga ruler If the latter was Mâdhava, the author of the Penugonda plates (C 475 A. D.), the Keregâlur plates may be assigned to about the same date But if the last of the Paruvî rulers was Simhavarma, grandson of the abovenamed king, then these plates may be assigned to about 500 A D

Other Particulars

The various terms *sandha-vigraha*, *virghyāsana*, etc., found in LL 11-13 are met with in Kautilya's Arthaśāstra That several families of Brahmans were employed to help the king in his foreign policy and defence of the country, at the same time preserving their Vedic learning and religious duties, and that they were rewarded with grants of land and the right to collect certain taxes on merchandise in certain places would be interesting for a study of the social history of the period [cf Kautilya's Arthaśāstra Bk. I, ch 9, Bk II, ch. 22].

KADUR DISTRICT.

CHIKMAGALUR TALUK

On a set of copper plates of the Vijayanagar King Narasimha dated S 1326 in the possession of Gôpâlakrishna Bhatta in the village Ambale in the hobali of Chikmagalur.

Size 13"X6"

Two plates with ring Dêvanâgarî characters and Sanskrit Language.

ಕಡೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು



ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದಲ್ಲಿ ಗೋಪಾಲಕೃಷ್ಣ ಭಟ್ಟರ ಮನೆಯಲ್ಲಿದ್ದ
ತಾಮ್ರ ಶಾಸನ (೨ ಹಲಗೆಗಳು ಉಂಗರ ಮಾತ್ರ)

ದೇವನಾಗರಾಕ್ಷರ

- I B. 1. ಓನಮೋ ನಾರಾಯಣಾಯ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
2 ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸಂಭಾ
3. ಯಶಂಭವೇ || ಸತ್ಯೈಕವ್ರತಪಾಲನೋಗುಣನಿಧಿಃ ಶ್ರೀಮಾ
4. ನ್ ತೃತೀಯಾಯೃಪಾನ್ ಪಂಚಾಮ್ನಾಯಪರಃ ಷಡತಪಃ ದೃಢ
5. ಸತಾ [೦] ಗನರ್ವಂಸಹ || ಅಷ್ಟವ್ಯಕ್ತಿ ಕಲಾಧರೋ ನಮಿ
6. ಧಿಃ ಪುಷ್ಪದೃಶಃ ಮತ್ಸಯಃ ಶ್ರೀಮಾನ್ ರಂಗಮಹೀಪತಿ
7. ವಿಜಯತೇ ಧರ್ಮಾ ಗ್ರಣೀ ಶ್ರೀ ಗುಣೀ ತಸ್ಯಶ್ರೀರಂಗರಾಜ
8. ಸ್ಯ ಪತ್ನೀತಿಮಾಂಬಿಕಾ ಬಭೌ ತನ್ಯಾಂ ಸಂಜನಯಾಮಾಸ
9. ಶ್ರೀನೃಸಿಂಹವ್ಯಾಖ್ಯ ಭೂಭುಜಂ ಸಪ್ರಾಪ್ತ ಯೌವನೋರಾಜ ನೃ
10. ತಿಂಹ್ಯ ತಿಲಕಸ್ವಯಂ ಶ್ರೀರಂಗತಿಲಕಂತಾತಂ ತೋಷಯಾ
11. ಮಾಸಚೇಷ್ಟಿತೈಃ ಆರೋಕ್ಯತನಯಂ ರಾಜಾ ರತ್ನಸಿಂ
12. ಹ್ಯಾಸನೇ ತದಾ ಅಭಿಷಿಚ್ಯ ಸಮೃದ್ಧಾರ್ಥಃ ಸಾಮ್ರಾ
13. ಜೈಶ್ವಕ್ವಕ್ರವರ್ತನಂ ಸಪತ್ನೀಕೋ ಯಯೌ ತೂರ್ಣಂ ವಾನಪ್ರ
14. ಸ್ಥಾಶ್ರಮಂ ತದಾ ತತೋ ನೃಸಿಂಹೈಃ ಸಪತಿಃ ಜಿತ್ವಾಸ
15. ವರದಿಗಂತರಂ ಸಸೈನ್ಯಃ ಪ್ರವಿವೇಶಾಸೌ ಚಂದ್ರದ್ರೋಣ ಮ
16. ಹೀಧರಂ ತತ್ರತ್ಯ ಬದರಿನಾಮ್ನಾಃ ನದ್ಯಾಸ್ತೀರೇ ಸು
17. ವಿಸ್ತರಾಂ ವೇಲಾಪುರೀಂ ಪುರಃಪ್ರಾಪ್ಯ ದುಷ್ಪ್ವಾ ಶ್ರೀಕಶವಂ
18. ಹರಿಂ ತುಲಾಭಾರಂ ತತ್ರಕೃತ್ವಾ ಬ್ರಾಹ್ಮ [ಣೀ] ಭ್ಯೋದದೌ ಬ
19. ಹು ತಸ್ಮಿನ್ದೇಶೇ ದ್ವಿಜಂ ದೃಷ್ಟ್ವಾವೇದಶಾಸ್ತ್ರಾರ್ಥ ಪಾ

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20. ರಗಂ ಸಂತುಷ್ಟಹೃದಯೋರಾಜಾ ವೇರಾಪುರಾಳುದಗ್ಧಿ
 21. ಶಿ ಕ್ರೋಶದ್ವಯ ಮಿತೇದೇಶೇ ಸುಖಸಂ ವಾಸನೋಚಿ
 22. ತೇ ದೇವಳಾಭಿದಸೀಮಾಯಾಃ ಭೂಷಣಂಜನತೋಪ
 23. ಣಂ ಸೋಮಶೃಷ್ಟೀಪಲ್ಲರಿತಿಪ್ರಧಿತಂಗ್ರಾಮು ಮು
 24. ತ್ತಮಂ ಶ್ರೀವಂಕಟಪುರಂ ಚೇತಿ ಕೃತ್ಯಾ ನಾಮ ಸುಧಾಮಿ
 25. ಕಃ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯೋಪೇತಾಭ್ಯುದಯೇ ಶಾಲವಾ
 26. ಹನೇ ನಪುನ್ಯತ್ತಾಗ್ನಿ ಚಂದ್ರಾಂಕೇ ವತ್ಸರೇತಾರಣೀಶುಭೇ ಶ್ವಾ
 27. ವಣೀಮಾಸಿಪೂರ್ಣಮೃಂ ಸೋಮವಾರೇ ಮಹೀಪತಿಃ ಸ್ವಾಪ್ತ
 28. ಸೋಮೇಶ್ವರಂ ಲಂಗಂ ಕೇಶವಂ ವೇಂಕಟಾಪುರೇ ಏಕಘೋಗ್ಯಂ ತತಃ
 29. ಕೃತ್ಯಾಪುತ್ರ ಶ್ರೀರಂಗಭೂಷಣೇ ಪಾತ್ರಸ್ತಿರುಮಲ ರಾಯ
 30. ಸ್ಯ ಶ್ರೀನೃಸಿಂಹ್ಯಮಹೀಪತಿಃ ಆತ್ರೇಯಗೋತ್ರೇಚೋತ್ಪನ್ನಃ
 31. ಆಶ್ವರಾಯನ ಶಾಖಯಾ ಅಪಸ್ತಂಭಾಖ್ಯಶಾಖಾ
 32. ಯಾಂ ಲೋಕಿತಾಭಿಧಗೋತ್ರಕೇ ನಪುತ್ರೇ ಕೇಶವಘಟ್ಟಸ್ಯ
 33. ಸುತಾಯ ಶಿವಯಜ್ಞನಃ ಶ್ರೀಕಂಠವಾಚಪೇಯಾಯ ಸಾ
 34. ಗ್ನಿಹೋತ್ರಕುಟುಂಬಿನೇ ಗ್ರಾಮಮೇನ ಮದಾದ್ಧೀರಃ ಶ್ರೀನೃಸಿಂ
 35. ಹ್ವಾಖ್ಯಭೂಪತಿಃ ಬೇಟಗೇರಪುರಂ ಪಾಚ್ಯಾಂ ಮುತ್ತುಗಂನಂಚ
 36. ದಕ್ಷಿಣೇ ಪಶ್ಚಿಮೇ ಶುಷ್ಕಹಳ್ಳೀತಿ ಹಾಂನಪಲ್ಲೇ ತದು
 37. ತ್ತರೇ ಏವಂಚೈವ ಚತುರ್ದಿಕ್ಷು ಪ್ರಧಿತೇ ಭೂಪ್ರದೇಶಿಕೇ ನಿ
 38. ಧಿಂಕ್ಷೇಪಪಾಪಾಣ ತರುಗುರ್ಮಾದಿನಯುತೇ ಅ
 39. ಕ್ಷೇಣ್ಯಾಗಾಮಿ ತತ್ಪೂರ್ವಸಿದ್ಧಸಾಧ್ಯಾಪ್ತಸಾಧನೈಃ
 40. ದತ್ತ್ವಾ ಗ್ರಾಮಂ ಬ್ರಾಂಹ್ಮಣಾಯ ಶ್ರೀ ವಂಕಟಪುರಂ ವಿಭುಃ ಉದ್ಧಿ
 41. ತ್ಯ ವಿಪ್ರಮುಖ್ಯಾಯ ಪುತ್ರಪಾತ್ರತದುದ್ಧವೈಃ ಆಚಂದ್ರ
 42. ಸ್ಥಾಯಿನೋಭೂತತ್ವಾ ವಸದ್ಧಮಿತಿ ಚಬ್ರವನ್ತಾತಾಮ್ರ
 43. ಪುಷ್ಪಂ ಕಾರಯತ್ವಾ ಲಬಿತ್ವಾ ಗೋತ್ರಸೂತ್ರಕಂ ಭಾವಿ
 44. ನಃ ಪೂರ್ವಯನ್ ಭೂಪಾಂನ್ ಧರ್ಮಪಾಲಯತಧುವಂ [ಶ್ರೀ] ನೃ
 45. ಸಿಂಹ್ಯಮಹೀಪಾಲಃ ಧರ್ಮಸ್ಯಾಪನತತ್ಪರಃ ಏಕೈ
 46. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ
 47. ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾದ್ಯುಗುಣಂ ಪು
 48. ಣ್ಯ [ಂ] ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
 49. ತ್ತಂನಿಷ್ಠುಲ [ಂ] ಭವೇತ್ || ಶ್ರೀ || ಶ್ರೀ || ಶ್ರೀರಂಗ ||

Transliteration

1. Ōm namô Nârâyanâya namas tunga-sûras-ehumbi-chandra-
2. châmarâ-châravê || trailôkya-nagarâ-rambha-mûla-s [t] ambhâ-
3. ya Sâmbhavê || satyauka-vrata-pâlanô gunanidhih śrīmâ-
4. n tritiyâryapân panchâmnâya-parah shada tapah dridha
5. satânga sarvamsaha || Ashta-vyakti-kalâdharô nava-ni-
6. dhîh pushyad-yasah m (pi?) atyayah śrīmân Ranga-mahîpati-
7. r vijayatê dharmâgrani śrîguni¹ tasya Śrî-rangarâja-

¹ The stanza is corrupt

- 8 sya patnī Timmāmbikā babhau tasyām sanjanayāmāsa
 9. śī Nṛsimhākhyā-bhūbhujam sa prāpta-yauvanō rāja-Nṛi-
 10. timhva¹ tilaka svayam Śīhanga-tilakam tātam tōshayā-
 11. māsa chēsthitaiḥ ālōkya tapayam rājā ratna-sim-
 12. hvāsane tadā abhishichya samuddhārthah sāmā-
 13. jyaś² chakravartinam sapatnikō yayau tūnam vānapra-
 14. sthāsramam tadā tatō Nṛsimhva-nīpatih jtvā sa-
 15. rva-digamtaram sa-sainyah pravivēśāsau Chandradīōna-ma-
 16. hidharam tatīatya-Badari-nāmnayāh nadyās tirē su-
 17. vistarām Velāpurim purah prāpya drushtvā Śīi Kāśavam³
 18. Harim tulā-bhāram tatīa kṛtvā Brāhma [nē] bhyo dadau ba-
 19. hu tasmin dēśē dvijam drushtvā vēda- sāsūātha-pā-
 20. ragam santushta-hidayō rājā Velāpuryā udag-di-
 21. śī krōśa- dvaya-mitē dēśē sukha-samvāsanōchi-
 22. tē Dēvalābhūdhā-simāyāh bhūshanam jana-tōpa (sha ?)-
 23. nam Sōmasēttipallir iti prāthitam grāmam u-
 24. ttamam Śrī-Venkatapuram chēti kṛtvā nāma sudhārmi-

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25. kah svastī śrī-vijayō-pētā-bhyudaye Śāhivā-
 26. hanē nagha-nairāgni- chandrānke vatsare Tāianē subhē Śrā-
 27. vanē māsi purnamyām Sōmavārē mahīpatih sthāpya
 28. Sōmēśvaram lingam Kēsavam Venkatāpure ēkabhōgyam tatah
 29. kṛtvā putra[h] Śrīranga-bhūpatēh pautras Tnumalarāya-
 30. sya śrī-Nṛsimhva-mahīpatih Ātriēya-gōtīē chōtpannah
 31. Āsvalāyana-sākhayā Āpastambākhyasākhā-
 32. yām Lōhitā-bhūdhā-gōtrakē naptre Kēsava-bhattasya
 33. sūtāya Śiva-yajvanah Śīikanthavajapēyāya sā-
 34. gñihōtra-kutumbinē grāmam ēnam adād dhiyah śīi Nṛsim-
 35. hvākhyā-bhūpatih Bētagerc-puram prāchyām Muttugamnam cha
 36. dakshinē pāschimē Śēttihalliti Hānnēpalli tad-u-
 37. ttarē ēvam chaiva chatur-dikshu prāthitē bhū-pradēśikē nī-
 38. dhi-nikshēpa-pāshāna-taru-gulmādi-samyutē a-
 39. kshinyāgāmī tat-pūrva siddha-sādhyāshta-sāadhanaih
 40. datvā grāmam Brāmhanāya śrī-Venkatapuram vibhuh uddi-
 41. śya vipra- mukhyāya putra-pautra-tad-udbhavaih ā-chandīa-
 42. sthāyinō bhūtvā vasad-bham⁴ iti cha bruvan tāmra-
 43. pattam kārayitvā likhitvā gōtra-sūtrakam bhāvi
 44. nah prārthayan bhūpān dharmam pālayata dh[ī] uvam [śrī] Nṛi

¹ Read simha² Read sāmrajye³ Read kēsavam⁴ Read vasadhvam

- 45 simhva-mahipālah dhaima- sthāpana-tat-parah ēkai-
 46. va bhagimī lōkē sarvēśhām ēva bhūbhujām na bhōjyā
 47. na kara-grāhyā vipra-dattā vasundharā svadattā-dyugunam¹ pu-
 48. nya [m] paia-dattānu-pālanam para-dattāpahārēna sva-da-
 49 ttam nishphala [m] bhavēt | śī | śī | Śrīranga¹
 (in Kannada characters)

Translation.

LL 1-2.

Ōm. Obeisance to Nārāyana. Invocation to Śambhu.

LL 3-7.

VICTORIOUS is the king Ranga, foremost in righteousness and possessed of auspicious qualities, protector of the vow of truthfulness, a storehouse of righteousness highly prosperous,, devoted to the five Āmnāyas (the four Vedas and the Mahābhārata²), firm in the observance of the 6 kinds of austerities (tapas or control of the five organs of sense and of mind), ruler of the earth with the seven elements of sovereignty, endowed with the attributes of the eight guardians of the regions, possessed of the nine treasures and of ever increasing fame.²

7-9.

The queen of that Śrīranganārāya was Timmāmbikā and by her he got a son, the illustrious king Nṛsimha.

9-10.

After attaining youth, the king Nṛsimha pleased his father Śrīranga by his good conduct

11-14

Seeing his son (grown of age) the king installed him on the jewelled throne as the emperor and being fully satisfied went away early with his wife to lead the life of a hermit

15-19.

Then king Nṛsimha conquered all the regions and with his army came to the mountain Chandradrōṇa. He next reached the great city of Vêlāpur (Bêlūr) on the banks of the river named Badarī and visited the god Vishnu in the form of Kêśava.

¹ Read sva-dattā dvyugunam

² This stanza seems to be an adaptation of the verse satyauka-viata-pālako dvigunadhīṣ tryarthī chaturvêditā pañca-skandha-kṛtī shad-anvaya dīdhas saptāṅga-saivamsahāṣaṣṭa-vyakti-kalādhārō nava-nidhīḥ pushyad-dasa-pratyayah smātōchh-rāya-dhurandharō vijayatām śi-Bukkana-kshmapatīḥ which occurs at the commencement of Mādhavāchārya's commentary on Parāśarasmiti known as the Parāśara Mādhaviya and also in Kālamādhaviya, another work of the same author

There he got himself weighed in the scales (against gold) and gave large sums of money to Brahmins.

19-24.

In that country he came across a Brahmin deeply versed in the interpretation of the Vedas and Śāstras and being highly pleased with him, the virtuous king (gave away) the village known as Sômasettipalli, an ornament to the sime (region) known as Dêvala and loved by all the people, situated within two *krôśas* to the north of Vêlâpuri, where people could live happily, and renamed the village as Venkatâpura.

25-28.

Be it well In the auspicious, victorious and prosperous Śalivâhana year, numbering mountains, eyes, fires and moon (1527), in the year Târana, during the auspicious month Śrâvana, on Monday the full-moon day, the king set up Sômêśvaralinga and Kêśava in Venkatâpura and made a gift of the village as *êhalhôgya* (enjoyable by a single person)

28-42.

The son of the king Śrîranga and grandson of Tirumalaîya, the illustrious and heroic king Nisumha, a descendant of Âtrêya-gôtra and of Âśvalâyana-sâkhâ bestowed this village on Srikantha-Vâjapêya, a man of a large family tending the sacred fire and belonging to the school of Âpastamba-sâkhâ and born of Lôhita-gôtra, grand son of Kêśavabhatta and son of Śiva-yajvâ The boundaries on the four sides of the land granted are in the east Bêtagerapura, in the south Muttuganna, in the west Settipalli and in the north Hânnepalli The king granted the above village Venkatâpura with all its underground treasure, deposits, minerals, trees and plants imperishables, future revenue, rights which have accrued before and rights which are possible hereafter comprising the eight rights of property to the Brahmin, and spoke to him praying that he might live with his children and grandsons and their descendants for as long as the moon endures.

42-45.

Engaged in protecting righteousness, the king got the copper plates engraved giving therein the gôtras and sûtras and a request to the (future) kings that they might maintain the charity for ever

45-49.

The land gifted to Brahmins is the only sister on earth common to all the kings, she is to be neither enjoyed nor seized by the hand (taxed). Protecting gifts made by others is twice as meritorious as making a gift oneself By seizing what is given to others, even one's own gift becomes fruitless Good fortune Good fortune

Śrîranga.

Description

The grant consists of two copper plates 13" x 6" connected by a ring. The ring had been cut when the plates were received in the office. There is no seal. The plates are slightly rounded at the top.

Paleography

The characters look very much like present day Dévanāgarī. The variations are na (line 1), vya (line 5), la (line 22), stu (line 1) su (line 33), kshu (line 37). The letters are generally well-formed but in some places parts of them cannot be made out owing to faulty engraving. There are also some errors of writing. Thus *sta* looks more like *sa* in line 2, *tā* is written for *ptā* in line 5, *hvd* is written for *hā* in line 9, etc., *khyā* in line 9, looks like *raya*, etc. The signature at the end of line 49 is in Kannada characters which are carved very faintly. These look as if they were added later on. It is, however, known that the signatures at the end of royal charters were often affixed by the kings themselves. Further the script used for grants to Brahmins on copper plates was at this time usually Nandī Nāgarī and not Dévanāgarī.

Language.

The language used is Sanskrit and the whole grant is in Anushtub verses with the exception of the stanza in praise of Ranga in lines 3-7, which is in the Śārdūlavikīḍita metre. Mistakes of language are few, except in the verse referred to. The engraver seems to have been unable to understand the correct import of this difficult stanza and has committed several mistakes while copying it. The original stanza from which the present verse was adopted is in praise of king Bukka I, and was composed by Mādhavāchārya, his minister.

Purport.

The inscription records that king Ranga, whose queen was Timmāmbā, installed his son Nṛsimha on his jewelled throne when he was of proper age and retired to lead a hermit's life with his queen. Nṛsimha made several conquests and in the course of a military expedition came to the Chandradrōṇa hill (now called Baba Budan Hills). From there he went to Bêlūr (Vêlāpura) on the banks of the river Badarī (same as the present Yagachī river) and paid obeisance to god Kēsava in that town. At Bêlūr he also performed the Tulābhāra ceremony (weighing oneself in scales against gold and precious stones) and made presents of gold to Brahmins. On this occasion he made the gift of a village called Sōmasettipalli to the north of Bêlūr to a Brahman learned in the Vedas, named Śīkantha-vāṇapēya. Details of the parentage of the donee and the boundaries of the village granted are also given and the usual imprecatory stanzas come at the end of the grant. The signature at the end is given as Śrīhanga, not the name of the donor but that of his father.

Date.

Details of the date are given in lines 26-27 as Monday the full-moon day of Śrāvana in the year Tārana, the year numbered by naga, nētra, agni and chandra in the Śālvāhana era. Chandra (moon) stands for 1, agni (fire) usually stands for 3 but sometimes is taken as equivalent to 5 (Mysore Inscriptions P XXI), nētra for 2 and naga for 7. So the year referred to is either Ś 1327 or Ś 1527. If we take Ś 1327 (expired) it corresponds to the year Tārana and the whole date may be equivalent to Monday 21st July 1404 on which day the tithi of Purnima began at about 10-30 P.M. If Ś 1527 is taken, it corresponds to Viśvāvasu and the nearest Tārana is 1506, 21 years earlier, and if this year Tārana is taken as the year meant, the date would correspond to Monday 10th August, 1584 A.D. on which day the 15th tithi began at mid-day.

Geographical details.

Of the places mentioned in the grant, Chandradrōna is the Sanskrit name of the Baba Budan Range of hills near Chikmagalur in the west of the Mysore State. Vêlâ-pura is evidently the town of Bêlûr which is about 14 miles from Chikmagalur. The river Badari is the same as the Yagachi stream which flows near Bêlûr. The god Kêśava referred to is the deity installed in the Channakêśava temple at Bêlûr. The village granted named Sômasettipalli is the present Savshattipalli of the Taluk Maps 7 miles to the north of Bêlûr. Hannepalli is Honnenhalli about a mile to the north of Savshattipalli, Settipalli is Shattihalli about a mile to its west; Muttuganna is Mutganna about 3 miles to its south and Betageripura is probably the same as Dod Byadgeri about 3 miles to the south-east of Savshattipalli. Dêvalasime is the Dêvalige-nâd of the inscriptions which includes Bêlûr and the surrounding district. The new name Venkatâpura given to the village granted has now disappeared like many other new names given to villages at the time of their gift to Brahmanas, temples, etc.

History.

The present grant purports to record the gift of the village Sômasettipalli to a Brahman by king Narasimha, son of Rangabhûpâla, on the occasion of his *Tulabhâra* ceremony at Bêlûr. Now who was this king Narasimha? If we take 1404 A.D. as the date meant there seems to have been no local dynasty ruling at Bêlûr which was subject to the Vijayanagar king Harihara. No name of Narasimha or Ranga is met with among the kings and princes at Vijayanagar during this early period.

If the later date A.D. 1584 is taken as the correct year, then the king Ranga becomes Ranga I, or Śrîrangarâya, son of Tirumalarâya, brother of the famous Aliya Ramarâya who was slain at Tâlikôta in 1565. Ranga died in 1584 and was succeeded by his younger brother Venkatapati in 1585 (Heras Aravidu Dynasty, Page 300). Rev. Heras says that Ranga must have died in about the first half of the

year 1585. His successor is given as Venkatapati (PP. 277, 300). He adds (in a foot note to P 300) that "there is ground for doubting that this succession was immediate. . . A Kumbakōnam grant of Venkata II, 1590, mentions one of his brothers, Tirumaladēvarāya or Śīdēvarāya and states that he reigned for a short time. We hope new discoveries will throw light on this point". But no mention has been so far made of Ranga's voluntary relinquishment of sovereignty and retirement to the forest or of his son Narasimha succeeding him. According to Chikkadēvarāyavamsāvali composed by Tirumalāya about the end of the 17th century Ranga (or Śihangarāya) had no issue (P 2). It is also to be noted that Belūr in 1584 was ruled by a local chief named Venkatādri Nāyaka who was a subordinate of the Vijayanagara king Śihangarāya I (E C V Belur 12, and 212, etc.). But the present record does not refer to him. However, the present record states that Ranga I relinquished his throne before August 1584, and that his son Narasimha ruled as Emperor for a few months. The name of the ruler is given as Narasimha and not Śī-dēva or Tirumala-dēva or Rāma as surmised by Sewell and Heras. Thus, if the present record be genuine, it would discover a new emperor of the Āravidu dynasty and give some details of the early part of his reign.

But there is good reason to doubt the genuineness of this record owing to the faulty date and paleography.

5

At the same village Ambale in the hobālī of Chikmagalur, on the pediment of the Linga in the Īśvara temple

Kannada language and characters

ಚಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗವೀರದ ಕಲ್ಲಿನಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತು ಗಣ ಕುಮಾರಿ ದೊಪ್ಪವೈಯ ನಾಗಯ್ಯನು
2. ಶ್ರೀಶಂಖರ ದೇವರಿಗೆ ಕೊಟ್ಟ ತಾಳಗೋಡಲ ಮೂಗಂಡು
3. ಗದ ಗದ್ದೆಯನು ಜೀಯರು ಆ ಶಂಖರದೇವರ[ರ]
ಪೂಜಿಸಿದವರುಂ ಹೆಗ್ಗ
4. ಡ . . ವಿಯಸಲ್ಪುದು ಅಳಿದವಂ ನಿವದ್ಯೋಕ್ತಿ ||

1. svasti śūmatu ganakumārī Boppavveya Nāgayyanu
2. śrī Śamkhara-dēvaugge kotta Tārigodala mūgandu-
3. gada gaddeyanu Jīyanu ā-Śamkhara dēva-[ra] pūjasiḍavarum Hegga-
4. de : . . viya salpudu alidavam Siva-drōhi

Note.

This record registers the gift of a rice land of the sowing capacity of three chandugas in Tārigodalu (village) by the Ganakumārī (Vīrāsaiya priestess) Boppave's

(son) Nāgayya for the services of the god Śankara. This land was to be enjoyed by the jīyar (head of a matt ?) and the priest who offered worship to the god daily and Heggade An imprecation is laid against those who violate the grant.

No date is given, nor is the king reigning at the time named.

6

Near the same village Ambale, on a boulder in a hillock situated at a distance of one mile from the village

Kannada language and characters

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮಕ್ಕೆ 1 ಮೈಲಿ ದೂರದಲ್ಲಿ
ಗುಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

1. ಚಿನ್ನಚಂದ್ರ ದೇವರು
2. . . ಮುಡಿ

Note

This short inscription, most of the letters of which are illegible, records the death of a Jaina priest named Jinachandra

KOLAR DISTRICT.

BOWRINGPET TALUK.

7

At the village Badamākalahalli in the hobah of Dāsarahosahalli, on a boulder near the tank to the west

Kannada language and characters

ಕೋಲಾರ ದಿಷ್ಟಿ ರಕ್ಷಿತ ಶಾಸನಗಳು



ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

ದಾಸರ ಹೊಸಹಳ್ಳಿ ಹೋಬಳಿ ಬಡಮಾಕಲಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯಬಳಿ ಗುಂಡಿನಲ್ಲಿ

1. ಶ್ರೀವಿಜಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೨ ಲು
2. ಆ ಗ್ರಾಮದ . . ಶಿಬಮೃಣನಾಯಕರು
3. . . ಬಯರಪನು ಮಾಡಿಸಿದ ಕೊರಾರ

Transliteration.

1. śrī Vijaya-samvatsarada Mārgasīra śu 2 lu
2. â-grāmada na śi Bammaṇa-nāyakaru
3. Bayirapanu mādīsida koṭhāra

Note.

This records the construction of a *koṭhāra* (granary ?) by Bammaṇanāyaka and Bayirapa of a village (not named), on the second lunar day of the bright half of Mārgasīra in the year Vijaya. The date is not expressed in the Śaka era.

MALUR TALUK.

8

At the village Tēkal in the hobālī of Tēkal, on a stone standing in the field at the foot of a hill on the road to Chinapagānahallī.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲು ಸ್ವೇಷ್ಠನ್ನಿನಿಂದ ಚನಪಗಾನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪ್ರಿಥುವಿರಾಜ್ಯಂ
2. ಗೇಯ್ಯುತ್ತಿರೆ ಪೊಂಕುಂದದ ತುಚ್ಛಗೊಳೆ ಕೊಡ್ಗ
3. ವೈಯಮಾ
4. ಯದೇವ
5. ಕಾದಿ ಸ
6. ತ್ತುಸಗ್ಗಿ
7. ಯಾದನ್

Transliteration.

1. svasti śrī Diltpayyam prithuvi-rājyam
2. geyyuttire Pomkundada turugole Konga-
3. vveya Mā-
4. yidēva
5. kādi sa-
6. ttu saggi-
7. yādan

Note.

This is a viragal of the reign of the Nolamba king Diltpayya (called also Nolambādhirāja, circa 943-956) and records the death of a warrior named Māyideva,

son of Kongavve, while fighting in a cattle-raid at the village Pomkunda (now called Hunkunda in Bowringpet Taluk). No date is given

9

At the village Kommanahalli in the same hobali, on a boulder near a well named Sannamma's well.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಗೆ ಸೇರಿದ ಸಣ್ಣಮ್ಮನ ಬಾವಿ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

1. ವಿಜಯ ಸಂವತ್ಸರದ . . .
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರು
3. . ಅವರ ಧರ್ಮಪತ್ನಿ
4. ಪ್ರತಿಷ್ಠಿಸಿದ ಸರೋವರ ಮಂಟಪ ಶ್ರೀ

Note.

This record is full of lacunae. A pond and a mantapa are stated to have been constructed by Bayirarâvuta and his wife in the year Vijaya. No date in terms of any era is given. A possible date is 1653 A. D.

10

At the same village Kommanahalli, on a boulder near the fort.

Size 3'-0"×1' 6"

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೊಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 3' × 1'—6"

1. ಪಾರ್ತಿವ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುಭ ೧೧ ಲು
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರ ಮಗ ಚಿಕ್ಕಣ್ಣರಾಜು
3. ತರು ಕೂಂಮನಹಳ್ಳಿ ತಿರುವೆಂಗಳ ದೇವನಾಥ
4. ಗೆ ಕೊಟ್ಟಮಾನ್ಯ ಹೊಲ ಅಖಿಕೊಳಗ ಗದ್ದೆ ಅಖು
5. ಕೊಳಗ

Transliteration

1. Pâriva-samvatsarada Bhâdrapada śudha 11 lu
2. śrîmatu Bayira Râutara maga Chikkana Râu-
3. taru Kommanahalli Tiruvengala-dêvanâtha-
4. ge kotta mânya hola âru kolaga gade âru
5. kolaga

Note.

This is a temple-grant and registers the gift, free of taxes, of a plot of wet land of the sowing capacity of six kolagas and a plot of dry land of the same sowing capacity, made by Chikkana-râvuta, son of Bayira-râvuta for services in the

temple of Tiruvengalanâtha of the village Kommanahalli. Bayira-râvuta is also referred to in the previous record with the prefix '*śrīmatu*' (illustrious) and must have been a local chief or high officer

The date of the grant is given as the 11th lunar day of the bright half of Bhâdrapada in the year Pâithiva. No Śaka year is given and hence its exact equivalent cannot be determined. The year 1645 A. D. may be the date according to the characters

11

At the village Dinnû in the same hobali, on a stone lying in the land of the patel

Size 2' -9" × 2' -3"

Telugu language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಚರಾಕು ದಿನ್ನೂರು ಗ್ರಾಮದ ಪಟ್ಟೇಲನ ಹೊಲದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 2'—9" × 2'—3"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

1.
2. . ಶಾರ್ವರಿ ಸಂವತ್ಸರಂ ಆಷಾಢ ಸು .
3. . ಯೆನ್ನು ಶ್ರೀಮತು . ಯಿಮ್ಮ
4. ದಿ ತಮ್ಮಯಗೌನಿ ಅಯ್ಯವಾರು
5. ವೀರನಾಯಕ
6. . . ಬಮ್ಮೆಗೌನಿ
7. ಹಾಳ . . ನಾಗಪ್ಪಕು ಮಾನ್ಯಂ .

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

Transliteration.

(The top portion is cut off)—

1.
2. Śārvarī-samvatsaram Āshāḍha su
3. yendu śrīmatu Yimma-
4. di Tammaya-gauni-ayyavāru
5. Vīra Nāyaka
6. Bamme-gauni
7. hāla Nāgappaku mānyam

Note.

The top of this record has disappeared and there are several lacunae throughout the inscription and hence the meaning cannot be clearly made out. It seems to register the gift of some land, rent-free, to an individual named Nāgappa by some one related to Bommegauda, who was probably a dependant of Vīra Nāyaka during the reign of Immadi Tammayagauda. The latter was the chief of Sugatur who

ruled about 1451 A. D. over parts of Mulbāgal Taluk and the surrounding territory (see E. C. X, Mulbagal 241). The record is dated in the year Śārvarī and the further details given are the month Āshādhā and the bright fortnight. The date is not expressed in the Śaka era. The year Śārvarī may correspond to 1420 A. D. or 1480 A. D. since the record is of the reign of Immadi Tammegauda.

12

At the village Hālahalli in the hobali of Māsti, on a boulder lying in the old village site to the east of the village.

Kannada language and characters

ಮಾಲಾರು ತಾಲ್ಲೂಕು ಮಾಸ್ತಿ ಹೋಬಳಿ ಹಾಲಹಳ್ಳಿಗೆ ಪೂರ್ವ ಪಾಳುಗ್ರಾಮನಿವೇಶನದಲ್ಲ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾರಸಿಂಹದೇವ ಪೃಥುವೀರಾ
2. ಜ್ಯೇಷ್ಠಯ್ಯುತಿ ಪೊನ್ನೋಳದ ಎಮ್ಮೆತುಪುಗಳೂ
- 3 . ಹಾಯ್ದು
4. ಮಡಕಪ್ಪ
- 5 ಐಕಾದಿ
6. ಸತ್ತುನ
- 7 ಗ್ನಿಯಾದ

Transliteration.

- 1 svasti śrī Mārasingha-dēva prithuvirā-
- 2 jyam geyyutire Ponkolada emme-turugalo-
- 3 . . . hāydu
- 4 Madekappa-
5. na kādī
- 6 sattu sa-
- 7 ggiyāda

Note.

This is of the reign of (the Ganga king) Mārasingha and records the death of a warrior named Mado-kappana while fighting in defence of the buffaloes and cows of the village Ponkola. No date is given. Mārasingha is said to have ruled from c. 961 to c. 974 A. D. (Mysore and Coorg from the Inscriptions by Rice, p. 50).

13

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK.

Copper plate grant in the possession of Channavīrārādhyā, son of Kumārārādhyā in the village Haradanhalli in the hobali of Haradanhalli.

One plate. Kannada language and characters, size 14" × 10"

ಮೈಸೂರು ಡಿಪ್ಪಿಕ್ಟಿನ ಶಾಸನಗಳು



ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಕುಮಾರಾರಾಧ್ಯರ ಮಕ್ಕಳು
ಚನ್ನವೀರಾರಾಧ್ಯರು ಹಾಜರ್ಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ

ಚಂದ್ರ

ಲಿಂಗ, ಬಸವ

ಸೂರ್ಯ

ಶ್ರೀ

1. ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ|| ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ||
2. || ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯ ಯತಿಪ್ರಸಿದ್ಧ ||
3. ಶ್ರೀಮತ್ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಸಂಪೂರ್ಣ ಅವಿರಳ ಜ್ಞಾನಾನಂದ ಪರಂಜ್ಯೋತಿ ಸ್ವರೂಪ ಜಗದ್ವಿಸ್ತಾರ ಮೂಲ
ಸ್ತಂಭಾಯಮಾನ ಚ
4. ರಾಚರ ಜಗಜ್ಜಾಲ ಜನ್ಮಕಾರಣೀಭೂತ ಶೃತಿಷ್ಠುತಿ ಪುರಾಣಗಮೇತಿಹಸಪ್ಪಟಸ್ಥಳ ಪರಬ್ರಹ್ಮೇಷ್ಟಲಿಂಗಾ
ರಾಧಕತತ್ತ್ವ
5. ಮನ್ಯಾದಿಮಹವಾಖ್ಯವಿಚಾರಧುರೀಣ ಶ್ರೀಮದ್ವಾಣಿಜ್ಯಪುರಿಮರಾದಿಪತ ಅನಾದಿಗಣಮರುಳಾರ್ಯ ವಂಶಪರಂಪಾ
ರಾನುಗ
6. ತಪರಿವಿದಿವ್ರಾಜಗುರು ಅಪ್ಪಣಾರ್ಯ ನಿಜಗರ್ಭಸಂಜನಿತ ವೇದವೇದಾಂತೋಪನಿಷತ್ಸಾರೋದಿತ ಮಹನಿಜ ಪಟ್ಟ
ಮೂರ್ತಿಯಾಗಿ
7. ಕಲ್ಲುಗೊಳಿಯಂ ನುಡಿಸಿ ಪಂದವಡಿಯನೆಂಬುವನ ದಾಸೋಹದಲ್ಲವೆಗೆ ಘೃತಕಡಮೆಯಾಗೆ ಕುಂಭೋದಕವತರಿಸಿ
ಉಣಬಡಿಸಿ
8. ಕುಲಾಂತರಮಿಗೆ ಕೂಟಪಾಲುಗಳಂವಿಂಗಡಿಸಿ ಮುನೂರುಮೂವತ್ತೈದುಪಂಗಡ[ಗ]ಳನಾಗಮಾಡಿ ತತ್ತವರಿಗೆಅರಾಧ
9. ಕರಾಗಿಯು ಕೋವಿನಕರೆ ಸಾಸಲರಾಯನೆಂಬುವಗೆ ಲಿಂಗಧಾರಣಿಯೆಂಮಾಡಿ ಪಟಗಾರ ರಾಯಂಣನಾಯ್ಕನಿಗೆ
ಮರೆನಾ
10. ಡಿಗೆ ಪಟ್ಟವಂಕಟ್ಟ ಕುಳವಂದಕ ವಂಬತ್ತುತ್ರಯಪಣದಂತ್ರೆ ಯಲ್ಲರೊಳುಕಟ್ಟುಕಾಣಿಕೆಗಳೆನು ಪಡೆದು ಪಡಿಸಿತ್ತಿ
ದೇಶಕ್ಕೆ ಪ್ರ
11. ಯಾಣಮಾಡಿ ಸರ್ವದಪ್ಪನಾದ ರಾಜನಮಗನಂಬದುಕಿಸಿ ವಾದದಲ್ಲ ಗೆಲದು ನಾಮವನುತೆಗಿಸಿ ಭಸ್ಮವಂ ಇಡಿಸಿ
ಲಿಂಗಧಾರಣೆ
12. ಯೆಂಮಾಡಿ ತುಳವದೇಶಕ್ಕೆ ಬಂದು ತುಲಕಾಣ್ಯರಿಗೆಮಹಿಮೆಯಂತೋರಿ ಶತಪವಾಡ ಮಹನೀಯರೆಂದು ಬಿರುದಂಪಡೆದ
13. ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯವರ್ಯಸ್ವಾಮಿ ಸನ್ನಿಧಾನ ಸಂಕಾಶೆ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿತ್ವಿವಲ್ಲಭ ಶ್ರೀ ಪ್ರತಾ
ಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
14. ವೀರಬಲ್ಲಾಳದೇವರು ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು ೧೨೪೬ನೆಯ ತಾರಣಸಂಬತ್ತರದ
ಮಾಗನು
15. ದ್ವ ತದಿಗೆಯಲು ದಕ್ಷಿಣದೇಶ ವಿಜಯಯಾತ್ರೆಯಲುಬರಿಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಕ್ರಮವಂತೆಂದೊಡೆ || ೧ ಹಿರಿಮಡಿ
ವಾಳದ ಶಿವ
16. ನಂಕಾರೇಶ್ವರರಿಗೆ ಚಂದ್ರಣಿಮರದವರು ೨ ಮಾದೇಶ್ವರರಿಗೆ ಕಂಚಿ ತೆಲುಗಾಣ್ಯದಮರ ೩ ಪಂದೇಶ್ವರರಿಗೆ ಶ್ರೀ
ವಾಣಿಜ್ಯಪುರಿಮರ
17. ೪ ಸಿದ್ಧೇಶ್ವರರಿಗೆ ಕೆಂಬಲ್ಲೂಮರ ೫ ಬ್ರಂಹ್ಮೇಶ್ವರರಿಗೆ ಮಹಲಿಂಗಿಮರವೆಂತಲೂ ಈ ಪಂಚೈದುಲಿಂಗಗಳಿಗೆ ಈ
ಮರಗಳೆಂದು ವಿಧಿ

39. ದರಾದುಪುಗಳನು ಈ ಮರಕೆ ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ಕಾರ್ಯಂಗಳಿಗಾಗಿ ಕೊಡುವದಲದೆ ನಿಮ ತದ್ವಂಶ ಪರಂ
ಪರೆಯಾ
40 ಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ತಾಇ ಆಗಿ ನಡೆಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಇದಕೆ ತಪಿದವರು
ಗಂಗೇಯತ
41. ಡಿಯಲ ಸಹಸ್ರಕವಿರೆಯಂ ಕೊಂದ ಪಾಪಕೆಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತಿ ವಸುಂಧರಾಂ |
ಪೃಷ್ಠಿ ವರ್ಷನ
42 ಹೆನ್ರಾಣಿ ವಿಪ್ಲವಾಯಂಜಾಯತೆ ಕ್ರಿಮಿಃ || ಮಂಗಳಮಾಹ || ಶ್ರೀ ||
ಶ್ರೀ ಅಲ್ಲಾಳನಾಥ

Note.

This sâsana consisting of a single copper plate was in the possession of a gentleman of the Vîraśaiva sect in Hardanahalli. The language of the grant is modern Kannada and the characters are a curious mixture of the Hoysala type and the modern type. Thus the letter *bha* in lines 1 and 25 and *dha* in lines 8 and 18 have a vertical line at the bottom to show the aspirate. The letter *r* is written for *r* in Kôvînakere in line 9 and the letters *ni* and *vi* in lines 4 and 14 have a curved line above and *de* in line 20 has an *li* to mark the elongated vowel. These characteristics clearly prove that the paleography is of a much later period, perhaps of the 17th or 18th century. But the letters *la* in line 3 and *da* in lines 6 and 11 and *sha* in line 18 are of the Hoysala period. The language too is modern. The use of *matharentalû* in line 17 and *némisurutêve* and *koduttêve* in lines 19 and 26 and *saluname* in l. 32, and *andane-ondu* in l. 37 is not met with in the 14th century to which the plate purports to belong. There is also considerable confusion of language in describing the deeds of Mâhadêśvarasvâmi in ll. 20-30. The use of the words *ombattu-traya pana* in l. 10 and *pañchardu* in l. 17 and *tatta-dêvasthâna* and *tatta-mathâdhipatigal* in l. 18 is rather peculiar. There are also several mistakes in the writing.

The date of the record is given in l. 14 as Ś 1246 Târana sam Mâgha sù 3. Ś 1246 is Raktâkshi and not Târana. The nearest year Târana is 20 years later, Ś 1266. Taking this year as correct and 4 in 1246 as a mistake of the engraver for 6, the date corresponds to January 7, 1345 A. D. On this date a grant is stated to have been made by the Hoysala king Viraballâla during an expedition in the south. Even if we take Ballâla IV as the king meant the date is rather late. There are, however, some records of 1342, 1343 and 1346 belonging to this king (E. C. XII Tiptur 100, E. C. VI Chikmagalur 190, E. C. IX Bangalore 120).

The record claims to register the grant by the king Ballâla in the presence of the guru Gôsalârya, certain rights and honours to the heads of the five Vîraśaiva mathas named Chandranî-matha, Kañchi Telugânyada-matha, Vâniyapurî-matha, Kemballûmatha and Mahalingi-matha.

As regards Gôsalârya, the Vîraśaiva saint referred to above, we learn from Siddhêśvarapurâna (chap. 2, verse 33), a Kannada poem by Tôntadârya (C. 1560

- 18 ಶಿ ತತ್ತದೇವಸ್ತಾನಕೇಸೇರಿಂದ ತಂಮಡಿಗಳು ಶಿಷ್ಟರು ದೇಡ ಗಂಪಣಗಳಿಗೆ ತತ್ತಮರಾಧಿಪತಿಗಳೇ ಲಂಗಧಾರಣ ಶೀರ್ಧಪ್ರಸಾದಗಳಂ
19. ಕೊಟ್ಟು ಅವರಿಂ ಕಟ್ಟುಕಾಣಿಕೆಗಳಂ ತೆಗೆದು ಆ ದೇವಾಲಯಗಳಲಿ ನಡೆಯುವ ಯಾರ್ಲಾ ಕಾರ್ಯಗಳಂ ನಡೆಸತಕ್ಕ ದೆಂದು ನೇಮಿಸಿರುತ್ತೇ
- 20 ವೆ ಶ್ರೀಮಾಹದೇಶ್ವರಸ್ವಾಮಿಯು ಕತ್ತಲಿರಾಜ್ಯದೊಳು ಇದು ಕನ್ಯಾಳದೇಶಕ್ಕೆ ಬಂದು ಸಮಸ್ತದೇವತೆಗಳು ಶ್ರವಣ ನಲಿ ಸೇರಿಸಿರುವದಂ
21. ನೋಡಿ ಅವನಂ ಸಂಹಾರಮಾಡಿ ಪ್ರಭುಲಿಂಗಾರಾಧ್ಯರಿಂದ ಲಂಗಧಾರಣೆಯೆಂಬಾಡಿಸಿಕೊಂಡು ವಜ್ರಮರೆಯಲಿ ನೆರೆಗೊಂಡು ಆಲಂಬಾಡಿ ಚುಂಚೇಗಲಡನಿಂದ ವಂ
22. ದು ಅಂಕಣ ದೇವಾಲಯವಂ ಕಟ್ಟಿಸಿಕೊಂಡು ಭೂಸುರನಿಂ ಬೇಡಕ ಕಂನಯನಿಂದ ಪೂಜಿಸಿಕೊಂಡು ಬೇಡಕ ಕಂನ ಯನ ದೃಢಕೆ ಮೆಚ್ಚಿ
- 23 ಮೋಷ್ಯವಂಕೊಟ್ಟು ಕುಂನಪನಾಗರುನೀವೆ ಇದ್ದ ಬೇಡಗಂಪಣರಾಯಂನಾಯ್ಕನ ಮನೆಯಲಿ ಕೊಂಗಡೊಲೆಯು ಹಣ್ಣು ಕೇಳಿದ್ದರಿಂದ
24. ಅವರು ತಲೆತಪ್ಪಿಸಿಕೊಂಡು ಹೋಗುತಬರಲು ದಾರಿಯಲಿ ತುಂಗಭದ್ರಾನದಿಯು ಅಡರಾಗಿರುವರಿಂ ದಾಟಲಸಾಧ್ಯ ಮಾಗಿ ಪಾ
25. ರ್ಪತಿ ಅಂಶಳಾದ ಭದ್ರಕಾಳಿ ಅಮನವರಂ ಭಜಿಸಲು ಆ ದೇವಿಯು ಪ್ರತ್ಯಕ್ಷಳಾಗಿ ಇವರ ಮನೋಭಿಷ್ಟವಂ ನೆರೆ ವೇರ್ದಿ ನದಿಯಿಂದಾರಿಬಿ
26. ಡಿಸಿ ಹೊರಗೆಬಂದು ಇತಪ್ಪರ ಮಕ್ಕಳಾದರೆ ಭದ್ರಿಭದ್ರಯಂಬ ಹೆಸರಂಕೊಡುತ್ತೇವೆಂದು ಹೇಳಿ ನೇರಳೆ ಕರೆಯಲಿ ಸ್ಥಳವಾಗಿದ್ದ
- 27 ರು ಮೇಲನ ರಂಚಮರದ ಸ್ವಾಮಿಗಳು ಬಂದು ಬೇಡಗಂಪಣಕ್ಕೆ ಲಂಗಧಾರಣೆಯೆಂಬಾಡಿ ರಾಯಪ್ಪನಾ ಯ್ಕರಿಗೆ ಪೋಕಳಸೇ
- 28 ಪೆಗೆ ಕರ್ತನಮಾಡಿ ಶ್ರೀ ಮಹದೇವನು ಉಪ್ಪಲಿಗಶೆಟ್ಟಿಯ ದೃಢಕ್ಕೆ ಮೆಚ್ಚಿ ಗುಡ್ಡನಮಾಡಿ ಗುಂಟಮುಜ್ಜನದ ಸೇವೆಗೆ ಕರ್ತನ
- 29 ಮಾಡಿ ಭಕ್ತರುಗಳಿಂದೇವಾಲ್ಯವಂ ವಿಸ್ತರಿಸಿ ಇದಕೆ ಪೂಜಾಕರ್ತರು ಆಲಸಾಲಂಮನ ವಂಸಸ್ತರಾದ ಕೆಂಪ ಮಾದ ತಂಮಡಿಕಾಳ
30. ಮಾಡ ತಂಮಡಿಸಂತತಿಯವರಿಂದ ಕಾಡವೀರ ತಮ್ಮಡಿಮಕ್ಕಳು ಪೂಜವಿರುದ್ಧ ವಂಮಾಡಿಕೊಂಡು ವ್ಯಾಜ್ಯಕೆ ಬರಲು ಇದಕೆ ಮೊ
31. ದರಾಳಿಯಾದವನ ಮೊಂಟುಪಾಲನವನ ಶಿವಾಗಮದ ಸೇವೆಗೆ ನೇಮಿಸಿ ಹುಡುಗರು ಪೂಜಾಕರ್ತರೆಂದು ಇವರು ಉತ್ತಭೂಮಿಗೆ ತೆಗೆ
32. ಇಲ್ಲವೆಂದುಮಾಡಿ ಪುಟಗಾರರಾಯಂನಾಯ್ಕನಿಗೆ ಬಿಳಿ ಚಿತ್ರ ಪಚೆವಂಟಿ ತೋಡ ಬಳಿ ಶಾಲ ನಾಮಸಹ ಕೊಟ್ಟು ಕಂ
33. ಪಣಕ್ಕೆ ಕರ್ತನೆಂದು ನಿಂನ ತದ್ವಂಶಪರಂಪರೆಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ನಿಯಮಿಸಿ ಪುಟಗಾರರಾಯಂ
34. ಣನಾಯ್ಕರ ವಂಶದವರು ಎಂದೇಶ್ವರತಂಮಡಿಗಳು ಮತ್ತು ಶಿಷ್ಟರುಗಳು ಹಿಂಡಿ ರಾಮನ ಗುಂಪು ಬೆಳಕೊಟದೊಂ ಣಿಕೊ
35. ಟ ಗುಪರಿನಕೂಟ ಮಿಂಡಗುಡ್ಡಿಪಾಲನವರು ಕರಣಪಾಲನವರು ಶಿವನಂಕಾರೇಶ್ವರನ ವಕ್ತಲನವರು ಈ ಪಂಚಾಜ್ಞದು
36. ದೇವಸ್ತಾನದ ಮೇಲು ವಿಹಾರ ಅಧಿಕಾರವನು ಶ್ರೀವಾಣಿಜ್ಯಮರಾಧಿಪತಿಗಳಿಗೆ ಬಿಟ್ಟು ಮಾದೇಶ್ವರ ಬಿಟ್ಟದ ಉರಿಗೆ ದ್ವಿಗೇಯಂ
37. ಬ ವಿರಕ್ತ ಕಟ್ಟಿಯಲಿ ಆಇದನೆ ವಂದು ಬಾಗೆ ಕಾಣಿಕೆಕೊಡುವದಲದೆ ರಾಯನಹಳ್ಳಿ ಬಸವನಪುರಯಂಬ ಗ್ರಾಮ ಹಿಂಧಾಗೆ
38. ಗಳಂ ಬಿಟ್ಟು ಆ ಗ್ರಾಮದ ಕಾಡಾರಂಬನೀರಾರಂಬ ಗೊಪ್ಪಲಿ ಪೊಂಪುನುಂಕದೇವಾದಾಯ ಬ್ರಂಹಾದಾಯ ನಟ್ಟ ಕಲ್ಲು ಬಿಟ್ಟಬಸವ ಮೊ

Kavicharite, Part 2, p 281) that he was the head of a matt in Vâñjyapuri called also Hardanhallî (the village where the grant was found) and that his disciple was Śankarêśa who was the guru of Divyalingêśa whose disciple was Channabasava. Tântada Siddhalingârya, a Vîraśaiva saint, whose achievements are described in the above poem was a disciple of Channabasava and is said to have been found with an ant-hill covering him in a garden at the village Kaggere, (in Kunigal Taluk) while engaged in meditation. Another Kannada poem named Channabasavapuvîna by Virûpâkshayya of 1584 A D also refers to Gôsala Channabasava as the preceptor of the above Tântada Siddhalingârya (Canto V, chapter 10, verse 44). The Mysore Archæological Report for 1912 states on p. 18, "It was at this village (Haradhanhallî) that the Lingâyet guru Gôsala Channabasava had his matha where Tântada Siddhalinga, another great teacher and author of the same sect who flourished at the close of the 15th century was initiated in the tenets of the Vîraśaiva faith "

The record commences with the usual invocation to Śambhu The blessing of Gôsalarîya-yatî is prayed for in line 1 He is stated to be the head of Vâñjyapuri Matha (Haradhanhallî Matt) and son of Appanârîya, belonging to a lineage of *râjagurus* (preceptors of kings) and a descendant of Marulârîya He is praised as being ever filled with *sat*, *chîta* and *ânanda*, as the embodiment of knowledge, bliss and light, as the foundation pillar for the worlds and the cause of creation of all beings mobile and immobile, as the worshipper of his *ishtalinga* (favourite *linga*, the stone *linga* tied to the body of a Vîraśaiva) which is the supreme being worshipped in six positions (*sthala*) inculcated in the *śruti* (Vedas), *smṛiti* and *purânas*, and as the *pattamûrti* (pontiff or head of a matt), well-versed in the Vêdas and philosophy (Vêdânta) and the Upanishads

Next are described the miracles worked by Gôsalarîyasvâmi. He is said to have made a stone bull speak and to have converted ordinary water in a pot into ghœe when the supply of that commodity ran short during the feast given in his honour by one Pandavadiya He is further credited to have divided his followers into 335 clans, himself becoming their guru. He also is described as having invested one Kôvinakere Sâsalarîya with *linga* and installed Râyanna-nâyaka as the chief of Malenâd The followers of the latter are stated to have paid the svâmi at 27 panas? (*vambattu trayâ*) for each house (*kula*). The svâmi is also stated to have travelled to Padipattidêśa and brought back to life the son of the king who was bitten by a serpent and to have won victory in a disputation and thereupon to have had the religious mark (*nâmanî*) on the forehead of his opponent removed and got in its place ash marks and invested him with a *linga* The svâmi is next stated to have gone to the Tuluva country and shown his miraculous powers to the people of that country and won fame as the man of hundred miracles

The present copper-plate is alleged to have been got engraved in the holy presence of the above Gôsalarîya-svâmi by the Hoysala king Viraballâla, the refuge

of the whole universe, lord of the goddesses of wealth and earth, mighty emperor, during his victorious tour in the southern regions (Dakshinadêśa) on the 3rd lunar day of the bright half of Māgha in the year Târana, the year 1246 of the prosperous Śâlivâhana era.

The details of the copper śâsana thus granted are as follows.—Five heads of Matts are stated to have been invested by the king with full jurisdiction over the five temples as named below, to have full authority over all the officiating priests in the above temples and the disciples or devotees of those temples including clans of the Bêdas (Bêdagampana). The heads of Matts alone would invest the above persons with linga and distribute holy water and food among them and receive in turn dues and presents and look after all the services in the temples specified —(1) Chandranimatha to have jurisdiction over the temple of Śivanankârêśvara of Hriṃadivâla, (2) Kañchi Telugânyada Matha to exercise jurisdiction over the temple of Mâdêśvara, (3) Vâṇijyapuri-matha over the temple of Pandêśvara (4) Kemballumatha over the temple of Siddêśvara, and (5) Mahalinga-matha over the temple of Brahmêśvara

The śâsana next gives the achievements of a guru or god? named Mahadêvêśvara and registers the gift to the Vâṇijya-Matt of jurisdiction over the five temples and a share of one-fifth of the income earned in a virakta-matha named *ungaddige* on the Mâdêśvara hill and the perpetual ownership of the villages Râyanahalli and Basavanpura including the right to collect taxes such as *kâddâmba* (tax over dry lands depending on rain-water), *nîrâmba* (tax over lands irrigated), taxes over shops (*pomme-sunka*), income from temples, income from the lands of Brahmans, tax on all stone monuments, tax on all bulls allowed to roam in the land (pastures), etc. All the income of the above villages was to be given away for the feeding and illumination expenses in the matt. The above rights and property were to continue in the matt in perpetual descent.

The usual imprecation against the violaters of grants is next given.

The achievements of Mahadêvêśvara may be summarised as follows, though there is some confusion in the language of the lines 20-29

Mahadêvêśvara-svâmi dwelt for some time in Kattali-râjya and from there he went to Kanniyâla-dêśa. Here he saw "that all the gods had been joined in Śravana" and he "slew him". This probably means that the images of various deities had been placed in a temple of Jina and that Mahadêvêśvara broke the idol of Jina. He next received *lingadhârana* (a ceremony during which a stone linga is tied by a cloth to the arms or neck of a disciple by his preceptor) from the guru Prabhulingârâdhya. He now went to Vajramale and settled there. Here Chunchegauda of Âlambâdi built a small temple for his use and both a Brahman and a person of the Bêda community named Kannaya offered their worship at the temple. Being pleased with the devotion of Kannaya he gave him *môksha* (helped him to attain salvation)

In the meanwhile, one Râyanna-nâyaka, chief of the Bêdas in the country of Kunnapa-Nâgai, had to leave his home because the king of the Kongas asked him to give his daughter in marriage. On his way he had to cross the river Tungabhadra which could not be forded at the time. He prayed to the goddess Bhadrakālî vowing that he would give the names of Bhadra and Bhadrî to his male and female descendants and with the miraculous help of the goddess he was able to cross the river and settle at Nêralekere with his followers. Here the heads of the five Vîraśaiva matts came and gave initiation to him and his followers. And the Bêda chief (Râyappa-Nâyaka) was given the honour of looking after the *ôhalî sêve* (services of sprinkling coloured water over the devotees during certain religious ceremonies).

The Vîraśaiva guru Mahadêva or Mahadêvêśvara-svâmi (referred to in a previous para) who was apparently present at the above ceremony along with other heads of the Vîraśaiva matts, favoured Uppaliga-setti (a salt-manufacturer) by making him a *gudda* as he was firm in his religious devotion and invested him with the office of looking after the oil-bath ceremony of the images. His temple which at first was small was now extended. Next arose a dispute between the rival claimants for the office of the *pûjârî, viz*, the sons of Kâdavîra Tammadi and the descendants of Kempamâda Tammadi and Kâlamâda Tammadi of the house of Âlasâlamma. The guru Mahadêvêśvara-svâmi appointed the eldest claimant who was also a worker in gathering salt-bearing earth for salt-pans as the manager of temple services, while the younger members of the family performed the actual worship (the meaning of this line 31 is not clear). These priests were in return exempted from paying taxes for the land cultivated by them. The guru next honoured Patagâra (weaver) Râyanna-nâyaka by presenting him a white umbrella, emerald ear-ring, bracelet and bangles and a shawl and made him the hereditary leader of his tribe.

Mahadêvêśvara-svâmi further decreed that the descendants of Patagâra Râyanna-nâyaka, the priests of Pandêśvara temple, and its devotees or disciples, the clan of Hindi Râma, the divisions of Belekûta, (agriculturists?), Donnekûta (class of persons that policed the village with their clubs), Guparîna-kûta (families which erected huts?), Minda-gudli-pâlnavarû (spade-workers) Kerane-Pâlnavarû (those who worked with a trowel in putting up mortar etc.), Śivanankârêśvara-vakkalnavarû (devotees of the god Śivanankârêśvara) should be under the religious control of Vâniyya-matha (Haradhanalli Matt) which was also to have the general supervision over the five temples referred to before.

Further it was also agreed that one-fifth of the fees collected in a monastery named Ungaddige on the Mâdêśvara hill was to be made over to the Haradhanalli Matt. So also two villages Râyanhalli and Basavanpura with all their rights were given away to the Haradhanalli matt in perpetuity for the expenses of food and illumination etc., in the matt.

After this comes the usual imprecation and the signature of the king as Allâla-nâtha

Conclusion

It may be stated in conclusion that the paleography, date and language of the grant as well as the excessive importance shown to the Vâṁjyapuri Matt in preference to the other fellow Virāṣaiva matts prove the spurious nature of the grant. The plate is yet interesting as it records the traditions current in the matt about the miracles and greatness of the Virāṣaiva gurus named therein.

14

At the village Heggotâra, in the hobali of Châmarâjanagar, on a slab set up in front of the Râmesvara temple

Size 4' — 6" × 2' — 0"

Old Kannada characters and language

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರ ಗ್ರಾಮದಲ್ಲಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಬಸರಿ ಮಠದ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಸೇರಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—6" × 2'—0"

ಹಳಗನ್ನಡದ ಲಿಪಿ

1. ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜ್ಯವಿಜಯಾ ನಿತಿ
2. ಮರ್ಗ್ಗಪರ್ಮಾಣದಿಗಲ ಪಟ್ಟಂ
3. ಗಟ್ಟಿದ 3936 ಇ ಸುಭ
4. ಕ್ರತುಸಂವತ್ಸರದ ಭದ್ರ
5. ಪದಮಸದ ಪೇತರದೇವಸ
6. ಮಾಗ್ಗೆ ಪರ್ಮಾಡಿಯ ಸುಳಿ ಜೋಗ
7. ಭೈಯಮಗಳ್ ಸಿಗನಡ ಪರ್ಮಾ
8. ಡಿಗಾವುಣ್ಣನ ಪಣ್ಣಿ ಚಾವುಣ್ಣ
9. ಭೈ ಇ ದೇಗುಲವಮಡಿಸಿ ತರ
10. ಗಾಲಂ ದೇವಟ್ಟುಬಿಟ್ಟಳ್ ಇದನೇದಂ
11. ಕೇಜಿಯುಂ ಪರಣಾಸಿಯುಮಂ ಕ
12. ವಿಲೆಯುಮನೇದಂ

Transliteration.

1. svasti Śrī-rajya vijayā Niti-
2. margga Permanadigala pattam-
3. gattida 3936 i Subha-
4. kratu-samvatsarada Bhadra-
5. pada-masada peretale-devasa-
6. māge Permmādiya sule Jōga-

7. bbeya magal Sigenāda Permā-
8. digāvundana pendati Chāvunda-
9. bbe i-dēgulava madisi Tera-
10. gālam devattha bittal idan alidam
11. kereyum Vāanāsīyumam ka-
12. vileyuman alidam.

Translation

Be it well May the Śrī-ījya be prosperous In the year Śubhakrit, 3936th year of the anointing of Nītimārga Permānadi, on the full-moon day (*pere-tala-dvāsa* see p. 29 of M. A. R. 1913) . . . Chāvundabbe, wife of Permādigāvunda of Sigenād, and daughter of Jōgabbe, courtesan (*vīle*) of Permādi, got this temple erected and granted Teragāla as property of the temple (*dēvattha*. this word is probably a mistake for *dēvasva*) He who violates this is the destroyer of tanks, Benares and tawny cows

Note

The main theme of the present record is the erection of a temple, probably the original nucleus of the present Rāmēśvara temple near which the epigraph is set up, by a woman who was the daughter, though illegitimate, of the Ganga king Nītimārga Permānadi. The date is given as Śubhakritu 3936th year of the reign of the above king It is not known which king Nītimārga is referred to in this record. There are three kings of the name among the Gangas, Nītimārga I who reigned prior to 870 A. D., Nītimārga II whose reign lasted probably from 886 to 913, and Nītimārga III who ruled about 989. The characters of the present record seem to belong to the latter half of the 9th century. It is therefore likely that Nītimārga I is the king mentioned in it. The number 3936 may be taken to indicate the number of years elapsed in the Kali era and if so, it corresponds to 835 A. D. This year is, however, Rākshasa according to both the southern and northern cycles of Jovian years and not Śubhakrit. The nearest Śubhakrit years are A. D. 822 or 3923 Kali and 882 A. D. or 3983 Kali. Whether any Nītimārga was ruling at such an early date as 822 A. D. cannot be determined. The use of the Kali era, however, is very uncommon at this period in the Mysore inscriptions. It is more probable that the engraver first engraved 39 and finding that it was wrong, put in 36 and forgot to cancel 39. If the year is regnal it corresponds to 882 A. D. The ruler would be Ereyanga Nītimārga I the date of whose accession would then be 846 A. D. But Ep. Carn. I, Coorg No. 2 suggests 870 A. D. as the year of the accession of Rāchamalla, son of Nītimārga. In that case, it would have to be suggested that Nītimārga I, came to the throne in 846 A. D. and was yet ruling in 882 A. D. and that his son Rāchamalla was crowned as co-regent in 870 A. D. Otherwise it would be difficult to explain the name of the year which distinctly reads as Śubhakrit in the inscription.

15.

On a stone slab set up near the tank bund at the same village Heggothāra.

Size 2½' × 2'.

Kannada language and characters.

ಅದೇ ಹೆಗ್ಗೊಟಾರದ ಕೆರೆ ಕಟ್ಟೆಯ ಬಳಿ ಇರುವ ಬಸರಿಮಠದ ಕಟ್ಟಿಗೆ ಒರೆಗಿಸಿರುವ ಕಲ್ಲು
(ಇದನ್ನು ಕೆಲವು ದಿವಸಗಳ ಹಿಂದೆ ಈ ಊರ ಆಗ್ನೇಯ ದಿಕ್ಕಿನ ಹೊಲದಿಂದ ತಂದು ಇಲ್ಲಿ ನಟ್ಟಿದಾರೆ)

ಪ್ರಮಾಣ 2' - 6" × 2'

ಸೂರ್ಯ

ಲಂಗೆ

ಚಂದ್ರ

1. ಶುಭಮಸ್ತು ದುರ್ಮುಕಿ ಸಂವತ್ಸ
2. ರದ ಅಪ್ಪಿಟಶು ಖಲು ಶ್ರೀ ಬಾ
3. ಲಕ್ಕುಷ್ಣ ದೇವರ ನಿರೂಪದಿನಂಬಿ
4. ರ ಅಂಕಪ್ಪಯನವರು ಹೆಗ್ಗೊರರ
5. ದ ಮಲಂಗೈಯಗೆ ಆ ಹೆಗ್ಗೊರರಾ]ರಕ್ಕೆ ಸಲು
6. ವಪುರ ನಿನಗೆ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಕಲ್ಲು
7. ಪರೈಯವರ ಆ ಪುರಕಸಲು ವಸೀಮೆ
8. ಯೊಳಗಾದ ಸರ್ವಶ್ಚಮ್ಯವ ಅ[ನು]ಭವಿಸಿಕೊಂ
9. ದು ನೀನುದುರ್ಮುಖಿಗೆ ತಪುವುದುಗ ೨೦ಂ
10. ಹಮಳಂಭಿಗೆ ತಪುವುದುಗ ೪೦ಂ
11. ೪ಂಭಿ ಸಂವತ್ಸರಕ್ಕೆ ನಂದಗುತ್ತಿಗೆಯಾಗಿ
12. ನೀನು ತಪುವುದುಗ ೬೦ಂ ಯದಲ್ಲದೆ ಆ
13. . . ಕಾಣಿಕೆ ಭೇದಿಗೆ ಇಲ್ಲವೆಂ
14. ದು ಕೊರ ಕಲ್ಲಪಟ್ಟೆ

Transliteration.

1. śubham astu Durmmuki-samvatsa-
2. rada Āsvija śu 3 lu śrī Bā-
3. lakruṣṇadēvara nīrūpaḍim Nambī-
4. ra Ankappayanavaru Heggothara-
5. da Malingaiyage ā Heggo [thā] rakke salu-
6. va Pura ninage guttigēyāgi kotta kalla-
7. pattheya vivaia ā purake saluva sime-
8. yolagāda sarvasvamyava a [nu] bhaviṣi ko-
9. ndu ninu Durmmukhige teruvaḍu ga 2^o
10. Hēmalambhige teruvaḍu ga 4^o Vi-
11. lambhi-samvatsarakke ninda guttigēyāgi
12. ninu theruvuḍu ga 6^o yidallade a-
13. . . kāṇike bhēdige illave-
14. ndu kotha kallapatte

Translation

May there be prosperity. On the 3rd lunar day of the bright half of Āśvayuja in the year Durmukhi, the priest (Nambua) Ankappaya issued under the order (nirūpa) of Bāla Krishṇadēvaru the following stone charter (kallupatte) to Malingaiya of (the village) Heggothāra granting him for payment of a fixed annual rent the (hamlet) pura belonging to Heggothāra —

You (the grantee) must enjoy all the rights over the lands comprising the *pura* and pay two varahas for the (year) Durmukhi, four varahas for Hēmalambi, and six varahas for the year Vilambi as quit-rent All other payments like the presents (kāṇike), benevolences (*bēdige*) are remitted This is the stone charter granted

Note

This records the letting out of the village Pura belonging to Heggothāra by the priest of the Bāla Krishṇadēvaru temple of the said village to one Mālingaiya for a fixed annual rent of six varahas, a smaller sum being paid for the first two years The date is not expressed in terms of any era The characters seem to belong to the first half of the 16th century From this it is possible to infer that the Durmukhi year corresponds to A D 1536 and September 18 of this year is the probable date of the grant No invocatory or imprecatory stanzas are given in the grant No king is named nor the engraver.

16

At the same village Heggothāra, on a stone standing behind the image of the God Krishna in the Kālingamardana temple.

1.

Size 5' × 4½'

Kannada language and characters

ಅದೇ ಹೆಗ್ಗೊರಾರದಲ್ಲಿ ಊರು ಮುಂದೆ ಇರುವ ಕಾಳಿಂಗಮದನ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಪಿಂದುಗಡೆ

ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 4½'

ಶಂಖ, ಚಕ್ರ

ಕೃಷ್ಣ ವಿಗ್ರಹ

ಸೂರ್ಯ, ಚಂದ್ರ

ಬಲಗೈಯಲ್ಲಿ ಬೆಣ್ಣೆ ಇದೆ

ಎಡಗೈ ತೊಡೆಯಮೇಲಿದೆ

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಾಷ ೧೪೪೯
2. ನೆಯ ವರ್ಷಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೭ರವಿವಾರ
3. ದಲು ಶ್ರೀಮನ್ತ ಹಾರಾಜಾಧಿರಾಜ ರಾಜಸರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪಕೃಷ್ಣ
4. ದೇವರಾಯ ಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಿ ರಲಾಸಮಯದಲ್ಲಿ ಆ
5. ವಸರದ ದೇವರಾಯನವರ ನಾಯಕತನದ ವೆಳೆತಕ್ಕೆ ಪಾಲಿಸಿದ ಪುಂಮೃತ್ತೂರ
6. ಸೀಮೆಯಲ್ಲಿ ತಗಡೂರ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಹೆಗ್ಗೊರಾರವನು ಆ ಹೆಗ್ಗೊರಾರಕ್ಕೆ ಸಲುವ
7. ಪುರಮಾರ್ಗ ಸರ್ವಸ್ವಾಮ್ಯಗಳನು ಶ್ರೀ ಕೃಷ್ಣ ದೇವರಾಯ ಮಹಾರಾಯರು ಅವರ

8. ರದ್ದೇಮರಸಯ್ಯನವರಿಗೆ ನಿರೂಪವನು ಪಾಲಿಸಿ ಸರ್ವಜಿತು ಸಂಪತ್ಕರ್ರವ ಪುಷ್ಕ
9. ಶುಲ ರವಿವಾರ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲು ಪಂಪಾಕ್ಷೇತ್ರದಲ್ಲು ವಿರುಪಾಕ್ಷೇಶ್ವ
10. ರನ ಸಂನಿಧಿ ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಬಿಂಬಾಪುರದ ಶ್ರೀ ದೇವ ದೇವೋತ್ತಮ ಶ್ರೀಬಾಲ
11. ಕೃಷ್ಣದೇವರ ಅಂಗರಂಗಿಣ್ಣೀಗಲಿ ಹೆಗ್ಗೊರಾರ ಅ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಪುರಮಾರ್ಗ
12. ಮೊದಲಾಗಿ ಏನುಂಟಾದ ಸರ್ವಸನ್ಮಾಪ್ತ . ದಲ್ಲ ದೇವಾದಾ
13. ಬೃಹ್ಮಾದಾಯಗೌಡಶೇನಬೋವರರ ಕೊಡಗೆ . ಗೊಡಗೆ ರಾಮಯ್ಯ ದೇ
14. . . . ಸಂತೆಯ ಸುಂಕ
15. . . . ಸಲುವಳಿಯ .
16. ವಾಗಿ ದೇವರೈಯನವರ .
17. ದ ಅನಂತಪುರದ . ದಾನಧಾರಾ
18. ಪೂರ್ವಕವಾಗಿ ಆ ಚಂದ್ರಕರ್ಣಾಯಿಯಾಗಿ . ಪಾಲಿಸಿದ
19. ನಿಧಿಕ್ಷೇಪಜಲತ
20. . . ಗಳನುಸ . ಯಬಾಲ

Transliteration

1. śrī svastī śrī jāyābhūdaya Śālivāhana Śāka varuṣa 1449-
2 neya varttamānakke saluva Sarvvajitu-samvatsarada Pushya śu 7
Ravivāra-
3 dalu śrīman mahāīājādhurāja rājaparamēśvara śrī virapratāpa Kīrṣṇa-
4 dēvarāya-mahārāyaru piuthvī-rājyam geyyuttural ā-samayadalī A-
5 vasarada Dēmarasayyanavara nāyakatanada valitakke pālisida Vummattūra-
6 simeyallī Tagadūta sthalakke saluva Heggōthāravanu ā Heggōthārakke
saluva
7. putamārgga saivasvāmyagalanu śrī Kīrṣṇadēvarāya-mahārāyaru Avasa-
8 rada Dēmarasayyanavarige nīrūpavanu pālisī Sarvvajitu-samvatsa [ra] da
Pushya-
9. śu 7 Ravivāra Makara-Sankrāntī—punyakāladallu Pampākshētradalī
Vīrūpākshēśva-
10. rana sannidhī Tungabhadrā-tīradallī Bammāpurada śrī dēva-dēvōttama
śrī Bāla-
11 Kīrṣṇa-dēvara anga-ranga-bhōga ā Heggōthāra ā grāmakke saluva
puramārgga
12. modalāgi ēnuntāda sarvva-svāmya . . . dalī dēvādā [ya]
13 brahmādāya gauda-sēnabōvara (ra), kodagī godagī
Rāmayya-dē
14 santēya sunka
15. saluvahya
16. vāgī Dēmarsayanavara
17. da Anantapurada dāna-dhārā-
18 pūrvakavāgī ā-chandrārka-stbhāyivāgī pālisida

19. nidhi-nikshêpa-jala-ta-
 20. galanu sa ya bâla

Translation.

Good fortune Be it well. On Sunday the 7th lunar day of the bright half of Pushya of the year Sarvajit, 1449th year of the victorious and prosperous Śālivāhana era, while the illustrious *mahārājādhirāja rājaparamēśvara, Śrī viśa vrata*pa Krishnadēvarāya was ruling the earth —

The illustrious Krishnadēvarāya-mahārāya issued a *nirūpa* to the Secretary (*avasarada*) Dēmarasayya granting the full rights of the village Heggothāra with its hamlet Pura and outskirts (? Puramārga) belonging to Tagadūr-sthala in Ummattūr-sime favoured for the office of *nāyaka* to Avasarada Dēmarasayya

On the holy occasion of Makara-sankrānti and Sunday, being the 7th lunar day of the bright half of Pushya in the year Sarvajit, in Pampākshetra and in the sacred presence of Virūpākshēśvara and on the banks of the Tungabhadra, (king Krishnarāya) granted (by the above nirūpa) for the decorations and illuminations of the greatest of the gods, Śrī Bālakrishnadēvarau of Bammāpura, all the rights over the village Heggothāra including *Puramārga*, *dēvādāya* (grants for temples), *brahmādāya* (grants for Brahmans) *garuda-sēnubōvara-kodage* (grants to the village headman and accountants), grant to Rāmāya-dēvaru temple, income from tolls at fairs, etc, to (some one not named) belonging to Anantapura and (a subordinate) of Avasarada Dēmarasayya the grant being made with pouring of water to last as long as the sun and moon endure and to include the rights of treasure on the surface and underground, water springs, tree-growth, etc

Note

This inscription being incised on a slab behind the image of the god Krishna could not be fully read as some lines below were screened partly by the image. The record is of the reign of the Vijayanagar king Krishnadēvarāya and records the gift of the village Heggothāra in Ummattūr-sime for services in the temple of the god Bala-krishna in Bammāpura, the grant being managed by some officer subordinate to Avasarada (Secretary) Dēmarasayya. The charter was issued as a *nirūp* and addressed to the said Dēmarasayya on Sunday 29th December 1527, which is exactly the English equivalent of the lunar date given in the grant (lines 8, 9).

17.

At the village Kirugothāra, in the same hobah, on a stone slab standing near the well in the garden of Puttanna.

Size 4' × 3'

- 1 svasti śrī turumanni valara Tiru-nīlamadandeyum
2 . . . chelviyum
3 . . . vodava
4 pareya
5 . . . ilata . . . mudiyum
6 . . . mādiyum munnarava
7. . . chandara mādiyum iviyul dutam . . . ndam . .
8 Parakēsarīyāna Śrī Rājēndia Chōla dēvar kī yāndād ayda-
9 neya Sakamīpa-kālātītamgaḷ 939 neya Nala-samvatsara
10 Bhādrapada-māsāda punnamāyumu Brihaspati-vāradandu
11 Kalāla-
12 yya turuvam kom-
13. besana-geydode
14 benkonda kaḷiyāla
15 Chōlattara magam . . .
16. vittam sanikara . . .

Note.

This record is much worn out and only a few letters in each line are clearly legible except in lines 8-10 which have been fully deciphered. After the usual titles applied to the Chôla king Parakésari Rājēndrachôladēvar, the inscription contains the exploits of a hero, who was the son of Chôlattara, in a fight for the defence of cattle. The date is given both in regnal years and in terms of the Śaka era. 5th year of his reign and Śaka 939 Nala, Bhādrapada su 15 Thursday. The year Ś 939 corresponds to A D 1017 and this is Pingala. The previous year namely S 938 is Nala. Taking the latter year, Bhādrapada su 15 corresponds to August 20th, 1016 A D, a Monday and not Thursday. Taking the former year S' 939 Pingala Bhādrapada su 15 corresponds to September 8, 1017 A D, a Sunday. If, however, the previous year *viz.*, Ś 937 Rākshasa is taken the date coincides with Thursday and is equivalent to September 15, A D 1015. But the year 1015 is the 4th year of the king Rājēndrachôla. The titles of the king "tirumanni valara tiru-nila-madandeyum," etc., are in the Tamil language but written in Kannada characters. (cf E C III, Nanjangud 160)

18

On the site of the deserted village Sambhupura, on a stone set up under a margosa tree in front of the Sambhulinga Basavēśvara temple

Size 5' × 2'

Kannada language and characters

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕನಕದಾ ಹೋಬಳಿ ಬೇಟೆರಾಕ್ ಗ್ರಾಮ ಶಂಭುಪುರದ ಶಂಭುಲಿಂಗ ಬಸವೇಶ್ವರ
ದೇವಸ್ಥಾನದ ಬಳಿ ಅಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ದೇವಿನಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 2'

- | | |
|-------------------------------------|-------------------------------------|
| 1. ಂ ಶ್ರೀ ನಿಜದಲಿಂಗನೇ ಗತಿ | 11. ಶೈಯ ವೀರಪ [ಗ] ಪುಡಗೆ ಸವ್ಯಮಾನ್ಯದ |
| 2. ಶ್ರೀ ಸಂಬುಲಿಂ [ಗ] ಗತಿ ಶ್ರೀ ಬುಜಂ | 12. ಪ್ರಿತ್ತಿಯಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆಯ ಸಂ |
| 3. ಗನೇ ಮತಿ ಜನಕಾದಿ ಸನಕಾಲಮಂ ವರು | 13. ಬತಿ ಪುರದ ಚತುನೀಮೆಯ ಎಲೆ |
| 4. ಪಮಂ ಮನಾಂಕಮಂ ಪಕ್ಷಮಂ ದಿ | 14. ಯ ವಿವರ ಕಾಪುಯಗದೆಯ ಬ |
| 5. ನಮಂ ಸುವಾರಮಂ ಶ್ರೀಮನ್ಮಹಾಮಂ | 15. ದನಗುಪ್ಪೆ ಪುರಕ್ಕೆ ಸಲುವ ಬಡರ |
| 6. ದೇಶೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾಯ ಮ.ಸಾ | 16. ವೆ ಕಲಂಜೆಯ ಹಾ |
| 7. ರಾಜಿ ರಾಯ ಸಿಂಹಾಸನ ಮನಾಳು | 17. ಯುಗಡ ಮೂಡಳತೆಮರುಂಬನ |
| 8. ವ ವೀರಸ್ತಿ ಪತಿ ಕೃಷ್ಣರಾಯರ ನಿರೂಪ | 18. ದಾಲದ ಮೂಡಳ ತೆವರು ಹೆಗ್ಗೊರಾ |
| 9. ದಿಂದ ಸಾಳುವ ತಿಂಮರಾಜ ಅಳು | 19. ರದ ಯಲ್ಲೆಯರದುಂ ಕೂಡಿದಲ್ಲೆ ಮರಿ |
| 10. ಪುಂಮತೂರಿಗೆ ಸಲುವ ಬದಣಗು | 20. ಯಾಲದ ಬದುಪು |

Transliteration.

- 1 śrī nijaḍa liṅgaṇē gaṭi
- 2 śiī Sambulinga [ga] tī śrī Bujan-
- 3 gaṇe maṭi Janakāḍi-sanakālamam vaiu-
- 4 shamam masāṅkamam pakshamam di-
- 5 namam suvāramam srīman mahāmam-
- 6 daleśvara sī Vīradēvarāya-mahā-
- 7 rāja rāya-simhāsanaman ālu-
- 8 va vīra-nripaṭi Kṛushnarāyara nūṇpa-
- 9 dinda Sāluva Timmarāja ālu-
- 10 Vummatūrige saluva Badanagu-
- 11 ppeya Vīrapa [ga] vudage sarvamānyada
- 12 vṛittiyāgi kotta kodageya Sam-
- 13 bakipurada chatuṣīmeya ele-
- 14 ya vivara Kāreya-gadeya Ba-
- 15 danaguppe-purakke saluva badara
- 16 ve kalambeya hā-
- 17 yigada [da] mūdala tevarum Bana-
- 18 dālada mūdala tevaru Heggōthā-
- 19 rada yalle yeradum kūḍidalle Mari-
- 20 yālada baduvu

Translation.

The illustrious (god) Nija-linga is the refuge The auspicious Śambhulinga is the refuge The holy Bujanga is the inspirer. During the auspicious time, (? *janakāḍisana-kālamam*) year, month, fortnight, tithi, and week-day .

The following are the four boundaries of the village Sambakipura, granted as *kodaṅgi-vṛitti* free of imposts to Vīrapagauda of Badanaguppe belonging to Ummattūr ruled by Sāluva Timmarāja, under the orders (*nirūp*) of the heroic king Kṛushnarāya ruling on the throne of the illustrious *mahāmandalēśvara* Vīradēvarāya —

The high ground (*tevaru*) to the east of Kāreya-gadde (a large area of wet land) and the place where the stream belonging to Badanaguppe (village) is forded, the hillock to the east of Banadāla (village), the corner of Mariyāla (village) where the two ends of Heggōthāra (village) meet. (Heggōthāra, Badanaguppe and Mariyāla are the villages immediately to the west, north and east of Sambukapura)

Note

The inscription is not dated. The meaning of the phrase *janakāḍisana kālamam* in line 3 is not clear. The names of three favourite *lingas* (symbols of the god Śiva) are invoked. Of these Śambhu-linga is the name given to the *linga* in the temple near which the record is found. Bhujanga is the name given to the

linga in the large temple of Śiva at Ummattūr, about five miles from the inscription stone. The village Śambakūpura or Śambhulingapura seems to have been granted as a *kodagri* to Virappagauda of the village Badanaguppe, about two miles off from the epigraph. The donor was Śāluva Timmarāja, the famous minister of Krishnarāja (1509-1529), king of Vijayanagara. The minister was entrusted with the government of Ummattūr district (See E C III, Nanjangud 195.) Viradēvarāja may be a contraction of Vira Narasimhadēvarāja, the immediate predecessor of Krishnarāja or it may indicate Dēvarāja, his distant predecessor. The inscription abounds in orthographical errors

19

GUNDLUPET TALUK.

Copper-plate in the possession of the goldsmiths of Gundlupet town
One plate —Modern Kannada characters and language.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಗುಂಡಲಪೇಟೆ ಕಸಬಾ ಅಕ್ಕಸಾಲಿಗರ ವಶದಲ್ಲರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

- 1 ಶ್ರೀಮತು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಲೋಕ ವಿಸ್ತರ ಶ್ರೀಭುವನ ಬುವನ ನಿರ್ಮಿ
- 2 ತೋದಾರ ಅನಂತ ವೇದಾಶಸ್ತ್ರ ಶಬ್ದಪುರಾಣ ಪಾರವಾರಗಂಬಿ
- 3 ರ ದಿರದಿರೋದಾರ ಜಗತಿ ಹರಕರಣಕರ್ತರಾದ ವೆನುನಿಕ
- 4 ನುಮಂತ ಪೆಂದೊಳ ಪುರದೀಪ್ತರಾದ ಕೂರ್ಬೆಗವಹನಕನ
- 5 ಕಕುಲೇಬರಣ ಶ್ರೀ ಕಳಂಗರಾಯ ನಿರ್ಧಮಧಾಮ
- 6 ಹೋಳರಾಯಸ್ತಪಾನಾಚಾರ್ಯ ಆತಳವಿತಳ ಸುತ
- 7 ಇತಳಾತಳ ಮಹೀತಳಪಾತಾಳ ಲೋಕನಿರ್ಮಿತೋ
- 8 ದಾರಾ ಪುತ್ರಿ ಅಪುತೇಜು ವಾಯು ಆಕೇಶನಿರ್ಮಿ
- 9 ತೋದಾರ ಕರುಮೊನೆ ಕಂಟದೊನೆ ಕದರು
- 10 ಮೊನೆ ನೇಗಿಲು ಮೊನೆನಿರ್ಮಿತೋಧಾರ ಶ್ರೀಕಳಿ
- 11 ಕಾಂಬಕಮಚಿಸ್ವರ ಪಾದಪುಣಜವಿದೇಕಿ
- 12 ಗಳದಂತೆ || ಶಲಹಹನ ಶಾಕಾಬ್ದಿ ೧೬೩೮ನೆ
- 13 ಸಂದವರ್ಧ ಮಾನವಾದ ತಾರಣನಾಮಸಂ
- 14 ವತ್ಸರದ ಮಾರ್ಗಶರಸು ಚ ಯ | ಬಾನುವಾರ
- 15 ಹಸ್ತನಕ್ಷತ್ರ ಯ ಸುಬದಿವಾಸದಲ ವಿಜಯಾ
- 16 ಪುರದಲಿಯರುವ ಮಲಪಗುರು ಸ್ವಾಮಿಯು
- 17 ವರಿಗೆ ನೀಲಗಿರಿ ನೇಲ್ಯುನಾಡಿನ ಕೋತಸುಮಕಳು
- 18 ಕಾಳಕಂಮುಟ ಕೆಂಚಿಕೋಡಿ | ನಮಲುಕೂ
- 19 ಳಿ ನೆರೆದ ಕೂಡಲರು ಕಂಮುಟ ಕಣಚ ಯರ
- back (ಪಿಂಭಾಗ)
- 20 ಡು ಸ್ತಳದ ಸಿಶರು ಯೆನ್ನು ಮುಂತಾದಸಮ

21. ಸ್ತುತನಗಳು ಕೂಡಿಬರೆದುಕೊಟ್ಟ ಜಯರೇ
22. ಕೆಯೇನೆಂದರೆ ಅದಾಗಿ ನಾವು ನಮಮನೆ
23. ಗಳಿಗೆ ವರುಶಕೆ ಂ ಹಣಕಾಣಿಕೆ ಮದುವೆ
24. ವಸಗೆಗಳಿಗೆ ಂ ಹಣ ಕಾಣಿಕೆ ಕೊಟ್ಟು ತ
25. ಪುನೇಷ್ವಗಳಿಗೆ ಂ ಹಣ ಸಹ ಕೊಟ್ಟುನಿಮಗೆನಂ
26. ಮಸ್ತಳದಲಿ ನಿಮಗೆ ಸರ್ವರಾಯಿಮಾಡಿಮುಂ
27. ದಕೆ ರವಾನೆಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಲುಳವರು
28. ಯೆಂದು ನಾವಾಗಿ ನಂಮ ಕುದು ರಾಜಿಯಂ
29. ದಬರದುಕೊಟ್ಟ ತಾಂಬ್ರದ ಜಯರೇಕೆ ಯದಕೆ
30. ತಪಿದರೆ ಕಾನಿಯಲಿ ಗೋಷ್ಠಕ್ಕೆ ಸಿಸುಹೆಕ್ಕ ಮತ್ಸುಪಿತ್ತು
31. ಹೆತ್ತಮಾಡಿದ ಪಾಪಾ ಯದಕ ಸಾಕ್ಷಿಗಳು ಜೋಗಿಗ
32. ಪುಡ ನಂಜೇಗೌಡ ಪಾದಗಪುಡ ಕೆಂಟೆಗಪುಡ ದ್ವ
33. ಡೆಗವುಡಸಹ ಸೇಕ್ಷಿ ಬದದಾತ ಕೊಯಂತೂರನು
34. ಬಾಡೇರಿಯು ಬರದುಕೊಟ್ಟ ಜಯರೇಕೆಪಟ್ಟಿ

Note

This copper plate record called *jayanêkhe-patte* is written in the characters of the 19th or 20th century. A long vowel is often indicated by the sign (ಃ). Thus *kulābarana* in line five is written as *kula[ಃ] barana*. Similarly in lines 8, 11, 12, 16, etc., the same sign is used. The grant is further full of mistakes of orthography and it is very difficult to make out the several epithets in praise of the priest Mallapagurusvāmi, the donee. The object of the record is to register an agreement by the guilds of artisans of Nilagiri, etc., to pay certain taxes or fees, viz., a general tax of one hana per family or house, marriage-tax (including fees for other such auspicious occasions) of two hanas per family, a fine of one hana for transgressions of religious customs, to their guru Mallapagurusvāmi, priest of Kālikammattēśvara, in Vijayapura (Gundlupet). They also agreed to give him a free supply of provisions when he visited them and convey him (free of cost) to the next camp. The donors are stated to be (lines 17-20) the *śiṣumakkalu* or disciples among the *Kōṭas* of the four nāḍus of Nilagiri, disciples among the artisans of Kāla-kammata, Kenchakōḍi, Namalukōṭe and Kūḍalūru-kammata, Kanacha, etc., and all the inhabitants of the last two places. These places, however, cannot be identified and the meaning of the lines (17-20) is far from clear.

The witnesses to the grant are named Jōgigauda, Nanjegauda, Pādagauda, Keñchegauda, and Dadegauda. The engraver's name is Subbāchārī of Koyamttūr (Coimbatore).

The usual imprecation against the violators of the grant is given in lines 30-31. The meaning of the lines 4 and 5 containing praises of the god Kālika-kamattēśvara is not clear.

The date is given as Sunday the 5th lunar day of the bright half of Mārgasīra with Hasta in the year Tārana, 1638 of the Śālivāhana era. But S' 1638 is identical with Durmukhi and not Tārana and the nearest year Tārana is S' 1626, which is twelve years behind the date given. If we take S' 1626, Mārgasīra śu 5 coincides with Monday (November 20, 1704) and the nakshatra is Śiavana. The genuineness of the grant is very doubtful.

20.

At the village Madehalli in the hobali of Gundlupet, on a slab standing at the back of the house of Mādappa, son of Kullappa

Size 5' x 5'

Kannada language and characters

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕನಕದಾ ಹೋಬಳಿ ಮಡಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕುಳ್ಳಪ್ಪನ ಮಗ
ಮಾದಪ್ಪನ ಮನೆಯ ಹಿಂದುಗಡೆ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' x 5'

ಸೂರ್ಯ ಬಸವ, ಲಿಂಗ ಚಂದ್ರ

- 1 ಸ್ವಸ್ತಿಶ್ರೀನಕಮಃಷ ೧೨೯೬ನೆಯ ಶ್ರೀ ಆನಂದ ಸಂವತ್ಸರದ ಪುಶ್ಯಬ ೫ ಶೋ |
- 2 ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರ ಅರಿಯುವಿಭಾದ ಭಾಣಿಗೆ ತಪ್ಪುವ
3. ರಾಯರಗಂಡ ಚತುಸ್ತಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವಿರಬುಕ್ಕರಾಯನ ಕುಮಾರ
4. ಚಿಕ್ಕಕಂಪಣಬಡರ ಕುಮಾರ ನಂಜಣ ಒಡೆಯರು ತಮ್ಮ ತಂ
- 5 ದೇಕಂಪರಾಯರು ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ವಿಜಯಾಪುರದ ರಾಮಯ್ಯದೇವರಿಗೆ ಅ
6. ಮುತ್ರಪಡಿಗೆ ಕುಡುಗುನಾಡ ಮಡಹಳ್ಳಿಯ ಚತುಸ್ತಿಮ ಒಳಗೆ ಏನುಳಗದ್ದೆ ಬೆದ್ದಲು
7. ಅಕ್ಷೇಣಿನಿ ನಿಕ್ಷೇಪಜಲ ಪಾಶಾಣ ಸಿದ್ಧಸಾಧ್ಯತೇಜಸ್ವಾ
8. ಮೈಸರ್ವ್ಯ ಪಾಶ್ಚಿಮತಮಸ್ತಬಳಿ ಸಹಿತವಾಗಿ ಅಮಡಹಳ್ಳಿಯನು
9. ರಾಮನಾತಪುರಮಂ ಧಾರೆಯನೊಡೆದು ಕಲ್ಲನಡಿಸಿಕೊಟ್ಟ ಸಾಸನ |
10. ಯಥಮ್ಮಕ್ಕಿ ಅರು ಅಳುವಿದವರಿಗೆ ದೇವ ದ್ರವ್ಯವನು ಅಪಹರ್ದಿ
11. ಕೊಂಡವರಿಗೆ ಏಪ್ಪನರಕವಿಹುದು ಅಯಪ್ಪನರಕವಿಹುದು
12. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತು ವ ಸುಂಧರಾಂ | ಪಷ್ಕಿವ್ಯರಾಪು
13. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತ ಕ್ರಿಮಿ ಎಂದು ತಾಗಿ ಈ
14. ಧರ್ಮಕ್ಕಿ ಅಳುವಿದವರು ಅಂಧಾ ನರಕವನು ಅನುಭವಿಸು
15. ವರು ಯಿ ಸಾಸನಕ್ಕೆ ನಂಜಣ ಒಡೆಯರ ಸುಹಸ್ತದ ವ
- 16 ಪ್ಪ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ||

Translation.

1. svasti śrī saka-varuṣa 1296 neya śrī Ānanda-samvatsarada Puśya ba 5 Śō
2. śrīmanu mahāmandalesvara aṇṇāya-vibhāda bhāṣeḡe-tappuva-
3. rāyaraganda chatuṣ-samudrādhipati śrī vīra Bukkarāyana kumāra
4. Chikka Kampanna-odera kumāra Naṇṇanna-odeyaru tamma tan-

5. de Kampparāyaru svarggastarādalli Vijeyāpurada Rāmayyadēvarige a-
6. mrutapadige Kudugunāda Madehalliya chatussīme-ōḷage ēnula gadde
beddalu
7. akshīni nidhi mīkshēpa jala pāsāna siddha sādhyā tējasvā-
8. mya sarvva-prāpti samasta-bali sahitavāgi ā Madehalliyānu
9. Rāmanātapuramam dhāreyaṇ ereḍu kalla nadisi kotta sāsana
10. yī-dhammakke āru alupidavarige dēva-dravyavānu apaharsi-
11. kondavarige eshtu narakaviḥḥuḍu ā yashtu narakav iḥḥuḍu
12. sva-dattam para-dattam vā yō harētu vasundharām shashthir-vvarusha-
13. sahasrāni viśthāyām jāyatē krīmi endu tāgi ī
14. dharmmakke alupidavarū anthā narakavānu anubhavīsu-
14. varu yī sāsanaḥke Nañjanna-odeyaia su-hastada va-
16. ppa sṛi Viśvēśvara ||

Translation

Be it well On Monday, the 5th lunar day of the dark half of Pushya, in the auspicious year Ānanda, the Śaka year 1296 —

This is the charter granted by Nañjanna Odeyar, son of Chikka Kampanna Odeyar, who was a son of the illustrious mahāmandalēśvara, destroyer of hostile kings, champion over kings who break their words, lord of the four oceans, Vira Bukkarāya, on the occasion of the death of his father Kamparāya, made a grant for food-offerings to the god Rāmayyadēvaru of Vijeyāpura, of the village Madehalli, (called) Rāmanāthapura in Kudugunādu, with all rice-fields, dry fields, imperishables, treasure, hidden hoards, water springs, minerals, present rights and possibilities, full powers, all income and taxes, after pouring of water and setting up a stone (on which the grant is engraved)

He who violates this charity, suffers (residence in) as many hells as one who seizes the property of the gods He who confiscates the land given by himself or by others will be born as a worm in ordure for sixty-thousand years Thus those who violate this charity will suffer in such hells

To this sāsana (is affixed) the signature in his own hand of Nañjanna Odeyar : Śrī Viśvēśvara

Note

This records the gift of the village Madehalli (the village where this inscription is set up) situated in the district of Kudugunād (which seems to have comprised portions of the present Gundlupet Taluk) for services in the temple of Rāmayyadēvaru in Vijeyāpura which is the same as the Rāmanātha temple near the present town of Gundlupet (the hamlet of Vijeyāpura still existing near Gundlupet). The donor was Prince Nañjanna Odeyar, grandson of Bukka I of Vijayanagar, and son of Chikka Kampanna Odeyar called also Kamparāya (line 5). Several inscriptions of

both the father and the son are found in Nanjangūd, Chāmarājanagar and Gundlupēt Taluks testifying to their rule in those parts as governors (See Gundlupēt 32 of Ś 1294 and 46 of Ś 1290 and Nanjangūd 117) The occasion of the grant was the death of Chikka Kampanna Odeyar the date of which is thus determined. The date of the grant is given as Ś 1296 Ānanda, Pushya ba 5 Monday, corresponding to 25th December, 1374 which is a Monday But the tithi current on the day is shashthi and not pañchami as stated in the grant No invocation or imprecation is contained in the charter It is also interesting to note that this very village had been previously granted for a Jaina temple Bittijunālaya of Tuppūr in Ś 1118 (E C IV Gundlupēt 27) The village Madehalli seems to have been renamed Rāmanāthapura as it was given away to the god Rāmanātha or Rāmāyadēvaru. If we take the solar month corresponding, Makara bahula pañchami will coincide with Monday Jan. 22 A D 1375 on which day pañchami tithi began at about 10 A M This confusion between lunar and solar months is possible in these parts owing to the mingling of the Tamil immigrants from the neighbouring Coimbatore and Malabar Districts with the native Kannada people

21.

At the village Masahalli, in the same hobali, on a stone set up in front of the village.
Size 4' × 4'.

Kannada language and characters

ಅದೇ ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮನಹಳ್ಳಿ ಊರಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4' × 4'.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲಿಪಾಹನ
2. ಶಬವರುಸಕಸಲುವ ೧೪೬೮ನೆ ವರುಸ
3. ಕೈ ಸಲುವಪಾರಥವ ಸಂವತ್ಸರದ ಭದ್ರಪದ ಬ ೩ ಲೂ
4. ಶ್ರೀಮತು ಸಾದಾಸಿವರಾಯ ಮಹಾರಾಯರ ಅನುಗೈ
5. ಯಿಂ ರಾಮರಾಜ ಮಹ ಅರಸುಗಳ ನಿರುಪದಿಂ ರುಸ್ತುಂಟಿ ಬ
6. ನ ಪೊಡರು ಕೊಡತಿಯೊಂನ ಹಲಗೆ ಪೊಡರಿಗೆ ಕೊಟಿ ಗ್ರಾಮನುಗ್ರ
7. ಮದಕಲಪಟಕ್ರವಂತೆದರೆ ನಂಮ ವಿಜಯಪುರಕ ಸಲುವಮನಹ
8. ಇಗ್ರಾಮ ಕಾಲುವಳಿ ಮಜುಜಿಗುಳಿಪುರ ೧ ಕೆಂಗಹಳಿಪುರ ೧ ಯ ಮೂ
9. ಜುಗ್ರಾಮವನು ನಿವಗೆ ಸುತ್ತಿಗುತ್ತಿಗೆಯಿಗಿ ಕಲುಪಟಿಯಾಗಿ ಕೊಟೆವಾ
10. ಗಿ ಯೀಮುಜಿ ಗ್ರಾಮದ ಚತುಸಿಮೆ ಪೊಳಗುಳ ಗವೆಬೆದಲುತೋಟ ಆ
11. ಡುಸುಂಕಯೋನುಂಟಾದ ಸಕಲ ಆದಾಯವನು ಅನುಭವಿಸಿಕೊಂಡು ಪ್ರ
12. ಮಾದಿಚಂವತ್ಸರದ ಕತ್ತಿಬ ಶು ೧ ಅರುಧ್ಯವಾಗಿ ಅನಂದಸಂವತ್ಸರದ
13. ಆಶ್ವಯಿಜ ಬ ೩೧ ನಿಲೆಗೆ ಧರ್ಮಕ್ಕೆ ಗ್ರಾಮದಲು ನಾಗುವಳಿ ಕಲಪಟೆ
14. ಯಾಗಿ ತಜ್ಜಿದುಗಳ ಇಂ ಅಕ್ಷರದಲು ನಾಲುವತ್ತು ವರಹೆಂನು
15. ತೊಂತಲ ಕಾಣಿಕೆ ಬೆಡಿಗೆಯಲ್ಲ ಯಿಧರ್ಮ್ಯ ಕಳಿಕವರು ಗಂಗೆಕಾ
16. ಬಿಯಲಿ ಗೋಲುಬ್ರಮರ ಕೊಂದ ಪಪಕ ಹೊಹರು

Transliteration.

- 1 śubham astu śrī jayābhyudaya Śālvāhana
 2 śakha varusake saluva 1468 ne varusa-
 3 kke saluva Parābhava-samvatsarada Bhādrapada ba 3 lu
 4 śūnnatu Sādāsivarāyamahāāyaya anugye-
 5 yim Rāmarāja-mahā-arasugala nūpadim Rustumjī-kha-
 6 na-voderu Kodatiya-honna Halagevoderige kota gramanu gra-
 7 mada kalapate-kīa [ma] ventendaie namma Vijeyapūake saluva Masaha-
 8 li grāma kālūvali Marujaulpūa 1 Kenga-halupura 1 yi-mū-
 9 ru grāmavanu nīvage suttī guttīgeyagi kalupateyāgi kotevā-
 10 gi yī mura grāmada chatusime-volagula gade bedalu tōta ā-
 11 du-sunka yēnuntāda sakala-ādāyavanu anubhavisikondū Pra-
 12 mādī-chamvatsarada Kattikha śu 1 āubhyavāgi Ānanda-samvatsarada
 13 Āśvayūja ba 30 nīlege dharmmakke grāmadalu sāguvali kalapate-
 14 yāgi taridu ga 40 āksharādalū nālūvattu varāhamnū
 15 terutali kāmike bēdige yilla yi dharmmak alihidavaru Gange-Kā-
 16 śiyali gōu bāmāa konda papake hōharu

Translation

May it be auspicious On the 3rd lunar day of the dark half of Bhādrapada in the year Parābhava, corresponding to the year 1468 of the prosperous and victorious Śālvāhana era

By the order of the illustrious Sādāsivarāya-mahāāyaya and under the *nūpā* (letter) of Rāmarāja-mahā-arasu, Rustumjīkhāna-voderu granted the following stone charter conferring certain villages on Halagevodeyar of Kodatihonnu (village) —

We have given with a charter on stone the three villages Masahali belonging to Vijeyāpūa and Marujaulpūa, a hamlet of Masahali, Kengahalupura, as *suttā-guttage* (śrōtriya-guttige *ī e*, grant of land for a fixed payment of rent made in favour of priests) to you and hence you may enjoy within the four boundaries of the said three villages all the income from wet lands, dry lands, gardens, taxes on goats etc., with effect from the 1st lunar day of the bright half of Kārtika in the year Pramādhica and paying forty *varāhas* for (a year, the first year ending with) the new moonday of the dark half of Āśvayūja in the year Ānanda The land is to be cultivated and enjoyed as a religious grant in virtue of this stone charter. No presents (*kāmke*) or benevolences (*bēdige*) need be paid He who violates this charity will incur the sin of killing cattle and Brahmins in the Ganges and Kāśī.

Note

This inscription records the grant of the village Masahali and its hamlets belonging to Vijayāpura sub-division (Gundlupēt) to a Lingāyat priest named

Halage Vodeyar of Kodatyaionnu for an annual payment of a quit-rent. The grant was made by a local officer named Rustumjikhān under the orders of Rāmarāya of Vijayanagara. Sadāśiva was still the nominal king of Vijayanagara and his name is also mentioned along with that of Rāmarāya. The date of the present grant is S 1468 Parābhava sam Bhā ba 3, which corresponds to 12th September 1546 A D. The presence of a Moslem governor at Gundlupet under Rāma Rāya may be noted.

22

In the village Hangala, in the Hobali of Hangala, on a stone set up in a wall of the Siddhēśvara temple

Size 4' × 2'

Kannada language and characters

ಕಂಗಳದ-ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದ ನಿರ್ದೇಶಕರ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

- 1 ೦ ಸೋಧಕ್ಕುತು ಸಂವತ್ಸರದ ಕರ್ತಿಕ ೧೦ ಲು
- 2 ೦ ಶ್ರೀಮಂಮಹಮಂಡಲೇಸ್ವರಾರಾಮರಜ
- 3 ೦ ಅಯತ್ತಿರ:ಮಲರಾಜ ಅಯ್ಯನವರ ಕಾರ್ಯ
- 4 ೦ ಕೈಕರ್ತರಾದ ಸಂಕರಯನವರು ಅಂಕೈ
- 5 ೦ ಗುಣದನಮಗೆ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

Note

This inscription is incomplete as it ends abruptly after the name Ankegauda, (the donee ?) in line five. It seems to record some grant made by Sankarāya, an officer under the mahāmandalēśvara Rāmarājaya-Tirumalarājayya, to some one not named, who was the son of Ankegauda. It is dated the 10th lunar day of the dark half of Kārtika in the year Sōbhakrit. No Śaka year is given. Rāmarāja-Tirumalarājayya was the last governor of Seringapatam under Vijayanagara kings and served Śrīranga I (1573-1584) and Venkatapatnāya I (1586-1615). The present grant may belong to Sōbhakrit, A D 1603. Rāmarāja-Tirumalarājayya was the son of Rāmarāya, who was a son of Ere Tirumarāja, brother of the famous king Rāmarāya, who died in the battle of Talikōte. (See p 2 of the Kannada poem Chikkadēvarāya vamsāvali and also E C IV, Hunsur, 36 of 1607, Chamarajanagar, 194 of 1610, Gundlupet, 13 of 1614 ? and 40 of 1610)

At the same village Hangala, on a stone lying near the village entrance.

Size 3½' × 2'.

Kannada language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ಅಂಕದಬಾಗಿಲ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2'

ಮುಂಭಾಗ

1. ಂ ಸುಭನಮಸ್ತಃಖ
2. ಂ ರಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೭ ಲು
3. ಂ ಶ್ರೀಮಂಮಹಾಮಂಡಲೇಸ್ವರ
4. ಂ ರಮರಜತಿರುಮಲರಜದೇವಮ
5. ಂ ಹಾರಾಯಅಯನವರಕಾರ್ಯಕೆ
6. ಂ ಕರ್ತರಾದ ಭದ್ರಪ
7. ಂ . . . ಗಂಗೊಜನು ಹಂಗುಳದ
8. ಂ ಕೆಲಸಿಗಳಿಗೆ ಸರ್ವ್ವ
9. ಂ ಲಿಬೆಡುಗೆಸುಂಕಯೆಲ್ಲ
10. ಂ ಉಸರ್ವ್ವಮನವನು

ಪಿಂಭಾಗ

11. ಕೊಟಿಲಾಸಾಧನ
12. ಇದಕೆ ಅಣಿಹಿದವನು
13. ಕತ್ತೆಯ ತುಂಣಿಯನು
14. ಕಲುಪ್ಪನುತಿಂದ ನಾಯಿದ
15. ರಕಸಿಗೆ ಆಸೆಮಡಿದವ
16. ನಾಯಿದರ ಹೊಟಿಯಲಿ ಹು
17. ಟದವ ಎಂದು ಕೊಟಿಸಿರಾ
18. ಸಧನಮಂಗಳಮ
19. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

(Front).

1. O subhanamastah Kha-
2. O ra-samvatsarada Śrāvana śu 7 lu
3. O śrīmam mahāmandalesvara
4. O Ramaraja Tirumalaraja-dēva-ma-
5. O hārāya-ayanavara kāryake
6. O kartarāda Bhadrapa.
7. O Gangōjanu Hangulada
8. O kelasigalige sarvva
9. O li bēduge sunka yella-
10. O u sarva-manavanu

(Back).

11. kota śilāsādhana
12. idake anipidavanu
13. katteya tunniyanu
14. kaluppanu tinda nāyida-
15. ra kasige āse madidava

16. nâyidara hoteyali hu-
17. tidava endu kota silâ-
18. sadhana mangala ma-
19. ha śrī śrī śrī

Note.

This records the remission to the barbers of Hangala of all taxes including benevolences, customs, duties, etc. The remission was made under the orders of the mahāmandalêśvara Rāmarāja-Tirumalarājadêva mahārāja by his agent Bhadrappa, the order being issued through his servant ? Gangôja. An imprecation is contained in the grant that those who violate it will be born as the children of barbers. There are also other imprecations of a foul nature.

The date of the grant is Khara sam Śrāv. sū 7. No Śaka year is given. Probably the year Khara corresponding to A. D. 1591 is meant. Similar grants to barbers are also met with in other inscriptions (See M. A. R. 1912, Page 52).

24

At the same village Hangala, copy of a paper sannad in the possession of the Lingāyat guru Channabasavasvāmigalu.

Kannada language and characters.

ಅದೇ ಹಂಗಳದ ಮರದ ಪಟ್ಟದ ಚನ್ನ ಬಸವಸ್ವಾಮಿಗಳಲ್ಲಿ ಇರುವ ಕರಡೇ ಕಾಗದದ ಸನ್ನದಿನ ನಕಲು.

- | | ಸೂರ್ಯ | ಲಿಂಗ | ಚಂದ್ರ |
|----|---|------|-------|
| 1 | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಪ್ರಭುಪ್ರತಾಪರಾದಂಧ ದೊಡ್ಡದೇವರಾ | | |
| 2 | ಜು ವಡೇರೈಯನವರು ಶಾಲಿವಾಹನ ಶಕ ವರುಷಗಳು ೧೪೦೯ | | |
| 3 | ನೆ ಸೊಬ್ಬಕೃತ್ತನಾಮ ಸಂವತ್ಸರದಲ್ಲಿ ಹಂಗಳದ ಕಲ್ಲುಮರ | | |
| 4 | ದ ಶಾಂತಬಸವಲಿಂಗ ವಡೇರಿಗ ಪುತ್ರಪೌತ್ರ ಅಭಿವೃದ್ಧಿಯಾ | | |
| 5 | ೧ ನಡೆವರೀತಿಗೆ ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವಂತೆಂದರೆ ಅದಾಗಿಷ್ಟು | | |
| 6 | ಭಕ್ತತುಸಂವತ್ಸರಧ ಕಾರ್ತಿಕಶುದ್ಧ ೫ ಯಲ್ಲು ಗುರುವಾರದ | | |
| 7 | ಲ್ಲ ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವಂತೆಂದರೆ ಅದಾಗಿ ಹಂಗಳದ | | |
| 8 | ಕೀಳುಗ್ರಾಮ ಹೊರಕೇರಿ ಬಾಚಹೇಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಗುತ್ತಿ | | |
| 9 | ಗೆ ಕಂಗು ೩೬ ೨ ಉಟ್ಟವಳಿಕಂಗು ೭೮೦ ಹಂಗಳದ ಭೂ | | |
| 10 | ಮಿಯಲ್ಲಿ ಸೇರಿದ್ದ ಹೊಲ ೨೫ಕ್ಕೆ ಕಂಬಗಟ್ಟಳೆ ೧೭೨೫ | | |
| 11 | ದೂ ಕಂಬವಂದಕ್ಕ ಹೊಲಲ್ಲು ಮಟ್ಟಕ್ಕೆ ಯಾರು ಅಧಿಪ | | |
| 12 | ತಿಗಳೂ ಅವರು ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು ಯ | | |
| 13 | ಂದುಯಿ ಹಾಕಿದಂತಾ ಸ್ವಾಸ್ತಿಯಿ ಹಂಗಳದ ಹೆಥಿ | | |
| 14 | ನಾಲ್ಕು ಹೇಗುಯಿನ್ನು ಹೆರಹರ ಗ್ರಾಮಗಳಿಗೆ ಆ | | |
| 15 | ಚಾರವಿಚರಕೆ ಕಾರಣಕರ್ತರು ಮತ್ತೊಬ್ಬರಿಗೆಕಾ | | |
| 16 | ರಣವಿಲ್ಲಾ ಮತ್ಯು ನೆಟಕಲ್ಲುಬಿಟ್ಟಬಿಸಿವೀಲಯಾ | | |

- 17 ಸೋಮುಕಯಬತ್ತಸಕರಾಲು ಯೀಮುಟಕ್ಕೆ ಸ
 18 ಲತಕ್ಕದ್ದೆ ಹೊರತ್ತು ಮತ್ತೆ ಬೇರೆಯಾರನು ಬಾದ್ಯತೆ
 19 ಯಿಲ್ಲವೆಂದು ಹುಕುಂ ಅನುಸರಿಸಿ ಯಿರುತ್ತೆ ಆಯು
 20 ರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಾಭಿವೃದ್ಧಿಯಾಗೆಂದು | ಬಿ
 21. ಟಂತಾ ಸ್ವಾಸ್ತಿ ಶುಭಮಸ್ತು ಆಯುರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಮಸ್ತು

Transliteration

- 1 śīmad rājādhirāja praudapratāpaśādantha Dodha-Dēvarā-
 2 ju-vadēraiyanavaiu Śālivāhana śaka varushangalu 1409
 3. ne | Sobhakrittu-nāma-samvatsaradalli Hangalada Kallumatha-
 4 da Śānta Basavalinga-vadērige putra-pautia-abhivṛddhiyā-
 5 gi | nadeva iṭṭige | bita svāsti vivarav entendaie || adāgi Sv-
 6. bhakritu-samvatsaradha | Kāṭika sudha 5 yallu Guruvāda-
 7. llu | bita svāsti-vivarav entendaie || adāgi || Hangalada
 8 Kīlugaṇṇa Hoīakēṇi Bāchahalīgrāṇa | kke gutti-
 9 ge Kangu 36 || 2' [h] uttuvali kangu 7 = O Hangalada bhū-
 10 miyalli sēṇḍa hola 25 kke kamba gatale 1725 |
 11 dū kamba vandakke holallu (?) matakke yāru adhīpa-
 12. tugalō avaiu anubhavisikondū baruvudu | ya-
 13 ndu yi hākidantṭā svāsti yi Hangalada hadhi-
 14 nālku haligu yinnu harahara giṇmagalige ā-
 15. chāia vicharake | kāṇanakaṇṭaiu | mattyobarige kā-
 16 ranavillā matyu netakallu bita basivī āyā
 17 somu kaya batta sakalāu yi matakke sa-
 18 latakkaddē horattu matte bēie yārunu bādya-
 19 yillavendu hukkuṁ anusaṛisi yirutte āyu-
 20 rāṇōgya aiśvāryābhivṛddhiyāgalendu | bi-
 21 tanta svāsti śubham astu āyur āṇōgya aiśvāryam astu

Translation

The illustrious rājādhirāja praudhapratāpa Doda Devaṇṇu-vadēraiya-navaiu made a grant of land as detailed to Śānta-Basavalingavadēr of Kallumatha in Hangala for the prosperity of his sons and grandsons in the year named Śōbhakrit, 1409th year of the Śālivāhana era —The following are the details of the grant of land made on Thursday the 5th lunar day of the bright half of Kāṭika of the year Śōbhakrit. The annual fixed quit-rent for the village Hoīakēṇi Bāchahalli which is a suburb (kīlugaṇṇa) of Hangala is 36½ varahas and 2½ hanas of Kanthirāyi-gulige the income (from other sources ?) is seven Kanthirāyi guliges and for the dry fields included in the lands of Hangala, 1725 kambas ? ? ? dry field

Whoever is the head of the matha will go on enjoying it. Thus is the estate granted

They (the heads of the matt) alone have authority for inquiring into the conduct of (the residents of) the fourteen villages of Hangala. No one else has any right over this.

Further in accordance with these orders, all stones set up in the land, all women dedicated to god (*basavi*), all income and property, *kayabatta*?, all these can only belong to this matt and to no one else. The estate is granted in order that longevity, health and wealth may prosper.

May there be good fortune! May there be long life, health and wealth!

Note

This is a manuscript supposed to be a copy of an original sannad. It seems to register the grant by Doddadēvarāja Vodeyar, of some lands in the villages Hangala and Horakēri Bāchahalli, on the condition of a fixed annual payment, to Śānta Basavalingavodēri, the guru of a Lingayat matt, named Kallumatha in Hangala and to his descendants. The donee was also invested with authority over the inhabitants of Hangala with its fourteen villages and of some other villages, not named, in social and religious matters. He was also given special rights such as control over dedicated women in the villages, etc.

The inscription is dated Thursday the 5th lunar day of the bright half of Kārtika in the year Śōbhakrit, 1409 of Śālivāhana era but Ś 1409 is Plavanga, not Śōbhakrit. The nearest Śōbhakrit is Ś 1405 or A.D. 1483. Moreover the date is too early for the donor of the grant, Dodda Dēva Rāja Odeyar who was the king of Mysore from 1659 to 1672 A.D. Even if Ś 1409 is a mistake for Ś 1585 or A.D. 1663, Kārtika śu 5 during this year would be Monday (26th October) and not Thursday. The grant appears therefore to be spurious.

A part of the next inscription in this collection (No. 25) also deals with the subject-matter of this grant.

25

The stone set up in the field of Gurappa to the south of the same village Hangala.

Size 5' × 2'

Kannada language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುರಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 2'.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ
- 2 ರುಸ ೧೫೭೮ ಸಂದುರ್ಮಕಿ (?) ಸಂವತ್ಸರದ ಮಯಾಶಾಕ ಬ
3. ೧೭ ಚಂವಾರಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪ

4. ರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಭ ಮಹಾ
5. ರಾಯರಾಯರಸುರವರು ಪ್ರೀತ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿ
6. ರಲು ಶ್ರೀವೆಂಕಟಪತಿಯರವರ ನಿರುಪ
7. ದಿಂದ ಮೈಸುರಾಧಿಪ ಅಂತೆಂಬರಗಂಡ ಬರ
8. ದದ ದೇವರಜುಪೊಡೇರು ಹೆಂಗುಳದಲು ಆ
9. ರಸನವರು ಯದ ಆರಮನೆಯಲಿ ಪೊಡದಲಿ
10. ರಾಜೊಡರು ಮುತ್ತರಾದ ಬಳಿಯ ಅಮೃತಮ
11. ಕಲಮುಟವಕಟಿಸಿ ಲಿಂಗಸ್ತಪ್ಯವಮಾಡಿಮರಳ ಬ
12. ಸವಲಿಂಗ ದೇವರಿಗೆ ಸ್ವಸಂತ್ತದ ಮುಟವಕಟಿಸಿ ಕಂಗು
13. ಳದ ಸ್ತಳದ ಹೊಸಕೇರಿ ಬಾಚಳಿಗ್ರಾಮಕೆ ಸಲುಚತು
14. ಸೀಮೆವಳಗುಳ [೦] ತಗದಹಕ್ಕಲು ಮರಕಟೆಯರೆಕೆ (ಕ?) ಟು ಕಾ
15. ಲುವೆ ಅಕಳಗಣ ಗದೆಬದ್ದಲುತೂಟ ಸುವಣ್ಣದಯ ಸು
16. ಂಬಮಗ್ಗ ಮನೆಪಣಜಾತಿದರಿಗೆ ಸರ್ವಸಮ್ಯ
17. ಸರ್ವಾದಾಯ ಅಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು
18. ಬರುವಿರಿಎಂದುಕೊಟಿಸಿಲಿನಾಧನದಾನ ಮಾನ್ಯದ
19. ಲಿ ಯದ
20. ಮರ್ಕೆ ಅಳುವಿದವ ಕತ್ತೆ ಪ್ರಜಾಪ
21. ತಿಗೆ ಅಳುವಿದಾಗೆ

Translation

1. śubham astu svastī śrī vijayābhyaudaya
2. rusa 1578 sam Durmaḥ-samvatsaraḥ Vayisākāba-
3. 12 cāma-vāraḥ śrīmad-rājadhīrāja rājapa-
4. ramēśvara śrī vīra pratāpa Śrī Rankha-mahā-
5. rāja-rāja-rayaravarū prativī-rājyaṁ geyuttī-
6. ralu śrī Venkatapatirayaravara nirupa-
7. dāda Dēvaraju-vodēru Hangulādalu ā-
8. rasinavarū yida āramaneyaḥ vodedaḥ-
9. Rājoderu muktārāḍa baliya Āmrutamma
11. Kalamatava katīsi Lumgastapyava mādi Marala Ba-
12. savālmga-dēvarige sva-santāda matava katīsi Hangu-
13. lada stālāda Horakēri Bāchali-grāmāke salu chatu-
14. sime valagula [n] ta gīda hākkalu marakāte yēre ketu-kā-
15. luvē ā-kelagana gāḍe beddalu tōta suvaṇṇadaya su-
16. nkha magga mane-vāna-jāti-deṇige sarva-samya
17. savādāya āgumādi ānubhavisikōndu
18. bauvirī yendu kōta sila-sādhanā dāna-mānyāda
19. h yī-da-
20. imake ālupidava katte prajāpa-
21. tiḡe ālupidāḡe

Translation

May there be good fortune ! Be it well. In the prosperous year
1578, the year Durmukhi on the 12th lunar day of the dark half of Vaisākha
Monday —

While the illustrious king of kings, lord over monarchs, possessed of great
prowess, Śrīrangamahārāya-rāyarayaravaru was ruling the earth —

When Dēvaiṭṭu-vodēr, lord of Mysore under the *ṇṇupa* (orders) of the
illustrious Venkatapatirāya and possessed of the title of champion over those who
say so and so (that they have such titles), caused to be dismantled the palace at
Hangula where the *aiasu* (king) lived —

Amritamma (thereupon) got constructed a *kalumatha* (a stone matt) at the
spot where Rājodeyar died and set up a linga thereon. She also built anindepend-
ent matt for Marala Basavalinga-dēvaru and gave this stone charter stating “ You
may go on enjoying all the rights of possession, and income within the four
boundaries of the village Horakēri Bāchali in Hangula-sthala with all jungle,
clearings, trees, embankments, black cotton soil fields, channels and rice-fields below
them, dry lands, gardens, money income, customs dues, loom tax, house tax, and
caste tax, He who violates this will incur the sin of
. . . .

Note

This inscription records the construction of a matt and the gift of a village
Horakēri Bāchali for a Vīraśaiva guru at Hangala by the queen Amritamma. She
is also said to have set up in the old palace site at Hangala a linga to mark the
place where Rāja Odeyar died and built a matt called Kallu-matha around it.
Amritamma was the queen of Dodda Dēvarāja Odeyar and mother of the famous
king of Mysore Chikka-Dēvarāja Odeyar who ruled from 1672 to 1704 (Rice's
Mysore and Coorg from Inscriptions, p. 126).

The inscription records the suzerainty of the Vijayanagar kings over Mysore
in so late a date as 1656 A. D. It is also well known that Chikkadēvarāja Odeyar
lived at the village Hangala during his exile from the court and left it for Seringa-
patam on his accession to the throne. Who was this Rāja Odeyar who died at
Hangala and how was the queen Amritamma related to him? Could it be the
famous Rāja Odeyar I or Immadi Rāja Odeyar or could Rāja Odeyar stand for
Dēva Rāja Odeyar, the two letters *dē* and *va* being omitted before Rāja Odeyar in
line 10? The last seems to be more probable as the Rāja Odeyars referred to are
known to have died at Seringapatam itself (see p. 49 and 64 of Śrīman Mahārāja-
ravara Vamsāvali by Rāmakrishna Rao), while Dodda Dēvarāja Odeyar is stated to
have died at Chikkanāyakanahalli (*ibid.* p. 103). But there was another king called
Muppina Dēvarāja Odeyar, father of Dodda Dēvarāja Odeyar who is believed to
have lived at Gundlupet and its neighbourhood and who might have also had a

palace at Hangala which is seven miles from Gundlupet, and died there. Amritamma would be his daughter-in-law and king Dêvarâja Odeyar his son. This queen is said to have been a daughter of Bâle Uis of Mûgûr (p 95, *ibid*) and was evidently patronising the Vîraśaivas.

The date is given as Ś 1578 Durmukhi Vais' ba. 12 Monday and corresponds to May 12, Monday 1656 A. D. This day was not exactly Dvâdasî as stated in the grant but Trayôdasî. However it is quite probable that Dvâdasî was observed on the day according to the custom of the Vaishnava sect. Another difficulty is that the date A. D. 1656 is too early for Dêvarâja Odeyar's reign (1659-1673, see p 95 *ibid*). But it may be answered that this was granted by him before he became king, though royal titles are applied to him out of courtesy.

See also the previous number for the grant of the village Horakêri Bâchahalli to Basavalinga Odeyar of Hangala.

26

At the same village Hangala, on the basement of the north wall of the Varadâjasvâmi temple

Tamil and Grantha characters.

ಅವೇ ಹಂಗಳ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯಲ್ಲಿ
ಬರೆದಿರುವುದು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

Transliteration.

- 1 svasti śrî Vîra Nârasingadêvai
- 2 pûituvî-îjyam panî arulânikka I-
- 3 va sa Mêsha-masam Ba (?) śenra desamî-nâl Pangulattu Tiru-nârâyana-
perumâlu âchandârâdi- varai śela kadavadu
4. Ârandukka Kuripatti Mârisetti-mâdai tri-sandi-vilakku kudutem (?)
? ponil 2 vatti . tu galum

Note

This records the gift of two varahas of money, the interest of which was to be used for illuminations thrice a day in the temple of Tirunârâyana at the village Hangala made by the wife of Ârandukka Kuripatti Mârisetti in the reign of the Hoysala king Vîra Nârasingadêva. It is dated in the year Yuva, the 10th day of the dark fortnight in the month Mêsha. The combination of the year Yuva with the reign of the Hoysala king Nârasimha suggests that it might be 1155 A. D. in the reign of Nârasimha I or 1275 A. D. in the reign of Nârasimha III. The latter is the more probable date as the characters appear to belong to the end of the 13th century rather than to the middle of the 12th century. If so, the date would correspond to 22nd April 1275 A. D.

The temple of Tirunârâyana, referred to, is evidently the present Varadarâja temple at Hangala on a wall of which the record is engraved

27

On the site of the disappeared village Siddaiyanapura, to the south of the same village Hangala, on a viragal lying in the land of Idigâ Narasimhâgâuda

Size 6' x 3'

Old Kannada language and characters

ಅವೇ ಹಂಗಳಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ಬೇಚರಾಕ್ ಶಿಡೈಯ್ಯನಪುರದಲ್ಲ ಈಡಿಗರ ನರಸಿಂಹೇಗೌಡರ
ಹೊಲದಲ್ಲ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 6' x 3'

ಹಳಗನ್ನಡದ ಅಕ್ಷರ.

1. ಶ್ರೀಕಾವದೊಡೆ	6 ಕಾದಿಸತ್ತಂ
2. ಕುಮಾರಯ್ಯ	7 ಮಗಳ್
3. ನಮಗ ಶ್ರೀ	8 ತಾತದೈ
4. ತೇರರೆ ಲಯ	9. ಕಲ್ಲ ನಡಿ
5. ತುಜುಗೊಳಲ್	10. ಸಿದರ್

Translation

Têrar, son of Mârayya, of Kâva-Dodêru, fought during the cattle-raid at Eh and died. (His) daughter Tâtâbba caused the stone to be set up

Note

This is a viragal set up by the daughter of a hero who died for the cows of his village. The characters seem to belong to the end of the 9th century A. D

28

At the village Kallîpura in the same hobali of Hangala, on a viragal standing in a Hero-shrine (viraragudi) in front of the village.

Size 5½' x 3'.

Kannada language and characters.

ಅವೇ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಕಲ್ಲೇಪುರದ ಊರಮುಂದಣ ವಿರರಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲ

ಪ್ರಮಾಣ 5½' x 3'.

1. ರಕ್ಷಿಸನಂ | ಜಿಷ್ಣುನು ಎ ಸೊಲು
2. ವಿರಂಜನವರು ತನಮುಗ ಮಾಡ
3. ಪ್ವಗ ನಿಲಿಸಿದ ವಿರಕಲ್ಲು

Note

This is also a viṅgal record. One Viranna is said to have set this up in memory of his son Mādappa. It is dated Monday the 3rd lunar day of the bright half of Jyēsthā in the year Rākshasa. The characters seem to belong to the end of the 17th century A. D. and the day may correspond to Monday, May 17, 1675 A. D.

29

At the village Channamallāpura in the same hobālī of Hangala, on a stone standing in the Nāñjundēśvara temple

Size 5' × 4'

Kannada language and characters.

ಕಂಗಳದ ಹೋಬಳಿ ಚನ್ನಮಲ್ಲಾಪುರದ ನಂಜುಂಡೇಶ್ವರನ ಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 4'

(1—6 ಪದ್ಯಗಳ ಎಡಪಕ್ಕದಲ್ಲಿ ತ್ರಿಶೂಲದ ಗುರುತಿವೆ)

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾ
2. ದುದಯ ಶಕವರುಷ ೧೩೫೨ನೆಯ ಸ
3. ಲುವ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಅಷಾಡಶು
4. ೧ ಅಬದೇವಾಧಿದೇವ ದೇವದೇವೋತ್ತಮ ಕಲ
5. ಯುಗ ವಿಷ್ಣುಪರಿಹಾರ ಕಪಿರಾಕಾಂಡ್ಯಂನೈ
6. ಸಂಗಮದಲ ಪ್ರಸನ್ನರಾದ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ
7. ದೇವರಿಗೆ ಶ್ರೀಮಂತ್ರ ಮಹಾಮಂಡಲೈಕಂ ಶ್ರೀ ವೀರಸೋಮಂಜಿವೊ
8. ಡೆಯರ ಕುಮಾರ ಚಕ್ಷುಷೋಡೆಯರು ತೆರಕಣಾಂಬಿಯು
9. ರಾಜ್ಯವನು ಆಳುತ್ತ [ಮಿರ]ಲು ಕುಡುಗುನಾದಗ
10. ಡಿಯ ಅಲತೂರನು [ದೇವಮಾನ್ಯವಾಗಿ] ಚತುರ್ವಿಮಲಶ್ಚ
11. ಭೋಗತೇಜಸ್ವಾಮ್ಯ ಸರ್ವಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿಸಿತವಾಗಿ
12. . . . ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ
13. ಚಂದ್ರಾಕ್ಷರಸಾಯಿ ಅಗಿ ಸಮರ್ಪಿಸಿದರು ಸ್ವದತ್ತಂಪ
14. ರದತ್ತಂ ಪಾಯೋಹರೇತವಸುಂಧರಾ | ಪಕ್ಷಿ ವೈರರುಷ (ಮುಂದೆ ಬರೆವಣಿಗೆ ಇಲ್ಲ.)

Transliteration

1. svasti śrī jayā-
2. dudaya Śakavarusha 1352 neya sa-
3. luva Sādhārana-samvatsarada Āshāda śu
4. 1 ralu dēvādhidēva dēva-dēvōttama Kali-
5. yuga-viṣa-parihāri Kapilā-Kaundyamnya-
6. sangamadalī prasannarāda śrī Nāñjundēśvara-
7. dēvarige śrīman mahāmandalēśvaram śrī Vira Sōvanna-vo-
8. deyara kumāra Chikkanna-vodeyaru Terakanāmbiya
9. rājyavanu āluttu [mira] lu Kuduguṇāḍa-ga-
10. ḍiya Ālatūranu [dēvamānyaavāgi] chatuṣ-sīme aṣṭa-

11. bhôga tēja-svâmya sarvva-piâpti samasta-bali sahita-vâgi
12. dânadhârâ-pûrvakavâgi â-
- 13 chandrârkkâ-stâyi âgi samarppisidaru sva-dattam pa-
14. ra-dattam vâ yôharêta vasundharâ ! shashthir-vvarusha-

Translation

Be it well. On the 1st lunar day of the bright half of Āshādhā in the year Sādhārana, in the prosperous Śaka year 1352, while the illustrious mahāmandalēśvara śrī Vira Sōvannavodeyar's son Chikanna Vodeyar was ruling the kingdom of Terakanāmbi —

The village Ālatūr situated within the limits of Kudugunād was bestowed with pouring of water and with all the eight rights of possession and enjoyment and all the sources of income within its boundaries, to last as long as the sun and moon endure, to the god Nañjundēśvara, god of gods, supreme among gods, destroyer of the poison of Kaliyuga, and manifest at the confluence of the (rivers) Kapilā and Kaundyanā. He who confiscates the land given away by himself or by others (will be born as a worm in ordure) for sixty thousand years.

Note.

This records the gift of a village Ālatūr in Kudugunād for services in the temple of Nanjundēśvara (in Nanjangud town). There is a village in ruins, called Gaudī Ālattūr near Channamallāpur, in which the inscription is found. The date of the gift Ś 1352 Sādhārana sam Āshādhā śu 1 corresponds to 21st June, A. D. 1430 when Dēvarāya II was king of Vijayanagar. His name, however, is not found in the record but the donor is stated to be Chikkanna-vodeyar, son of Sōvanna Vodeyar, ruler of Terakanāmbi. Evidently Chikkanna Vodeyar was a chief of Ummattūr as it is known that the Ummattur chiefs ruled for a time over the Terakanāmbi kingdom about this period. But the names Sōvanna Vodeyar and Chikkanna Vodeyar have not been met with so far among the Ummattūr chiefs (see P. 27, E C IV Intr for a genealogy of the Ummattūr chiefs)

30

At the village Bērambādī, in the same hobali of Hangala, on a stone pillar standing in front of the village chāvadi

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'

1 ದಂದುಭಿ ಸಂವತ್ಸ

2. ರದ ಪ್ರತಮಶ್ರವಣ

3. ಬಿ ಜಿ ಲೂ ಹುಸಾನುಸಾ [ಹು]

4 ಸಾಹಾಪನಾಸು ಉಡಯ

5. ಶ್ರೀರಾಮರಾಜಯದೇವರೂ ಉ	12. ಇಗಣ ಬರೆಯೆಂಬಾಡಿಯಗ್ಗಾ
6. ಇಗದ ಬಸವಸಗವುಂಡೆಯ	13. ಮ ಯಿದಕೆನಲು ಅಯಗ್ಗು .
7. ತೆರಕಣಾಂದೆಯ ಕೊಂಗು	14. ಸಹ ಅನುಧವ ಹುನಾನುನಾ
8. ರ ಗಣಾಂಡಿಗಿಗ ಕೊಟದ	15. ಹುಬಸವವೊಡೆಯರ
9. ತ ಕಾಳಾಂಡಿಯಾಗಿಕೊಟ	16. ವೊಪ್ಪ ಶ್ರೀ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವ
10. ಕೊಡಗೆಯ ಗ್ರಾಮಗಳೂ ವಿ	17. ರದೇವರವೊಪ
11. ಜೆಯಾಪುರದ ಸೀಮೆಯ ವೊ	

Transliteration

1. Dundubhi-samvatsa-
2. raḍa pratama-Śrāvana
3. ba 5 lū Husānusā [hu]
4. sākāpasāhu-udeya
5. śrī Rāmarājaya-dēvaralū ū-
6. lḡada Basavapa-gavundeya
7. Terakanāmbeya Kongu-
8. ra ganachāḡalige koṭa da-
9. ta kālāñchiryāḡi koṭa
10. kodageya grāmagalū Vī-
11. jeyāpurada simeya vo-
12. lagana Bareymbādiya grā-
13. ma yidake salu āyagalu
14. saha anubhavi Husānu sā-
15. hu Basavapa vodeyara
16. voppa || śrī śrī Nañjundēśva-
17. ra-dēvara vopa

Note.

This record belongs to the reign of Rāmarāja of Vijayanagar, the nominal king Sadāśivarāja not being mentioned in this and some other inscriptions. It is dated Dundubhi sam Prathama Śrāvana ba 5. Evidently the year referred to must be S' 1484 Dundubhi, since it is the only year of that name occurring in the time of Rāmarāja. In this year there was an intercalary month for Śrāvana and the date is equivalent to July 20, 1562 A. D.

The object of the record is to register the gift of the village Bērambādi (called Bareymbādi in the inscription) with all its income, situated in Vijeyāpur-sime as a rent-free grant to the Vīraśaiva priests (*gandāhārī*) of Kongur in Terakanāmbē (kingdom). The donor is Basavapa-vodeyar also called Basavapagaundeya (L.6), a servant of Rāmarājayadēvar (*Rāmarāja*). The signature of the donor is given at the end as Śrī Nañjundēśvaradēvaru. The Persian titles applied to Rāmarāja are Husānasāhu and Sākāpasāhu. The former alone is applied to his dependant Basavapa-vodeyar.

On a vragal lying in the middle of the same village Bêrambâdi.

Size 7' x 3'.

Old Kannada language and characters.

ಅದೇ ಜೇರಂಪಾಡಿ ಗ್ರಾಮದ ಉರಮದ್ದಲ್ಲ ಬಿದ್ದಿದ್ದ ವೀರಗಲ್ಲದ ಬಲಭಾಗದಲ್ಲ

1. ಸ್ವಾಶ್ರೀಮತ್‌ಚಾ (?)	6 ಲತೂರ ನಜಿದು ಪೆಣ್ಣೆ
2. ಪುಣ್ಣಪೆಮ್ಮನಡಿಗ	7. ರುಡೆಯುಟ್ಟರ್
3. ಇ ಪಟ್ಟಂಗಟ್ಟಿದ ಎಣ	8. ಅಳಗೆಯರ ಲಕ್ಕ
4. ನೆಯವರಿಸದನ್ನು	9. ಜಯ್ಯ ಕದಿಸತ್ತಂ
5. ಬಯಲ್ನಾಡುನ್ನು ಆ	

Transliteration

1. sva [sti] śrīmat Châ-	6. latûran irdu pendir-
2. vunda Permmānadiga-	7. udey-ulchal
3. la pattam-gattida êla-	8. Alageyara Lakka-
4. neya varisadandu	9. nayya kaḍi sattam
5. Bayalnāda bandu Ā-	

Translation

Be it well In the 7th year of the installation (pattam-gattu) of the illustrious Châvunda-permmānadigal, on—(a warrior ?) of Bayalnād—coming to Ālattûr and slaying (its citizens) and stripping the waists of its women, Alageyara Lakkanayya fought and died

Note.

This inscription seems to belong to the end of the 10th century A. D by its paleography and language It records the heroism of an inhabitant of the village Ālattûr. There is a village of this name called Gaudī Ālattur, near Bêrambâdi where the inscription stone is found The meaning of the phrase *Bayalnāda bandu* is not clear It might mean that some one, perhaps Châvunda Permmānadī or his general, came to Bayalanād or it might mean that some one from Bayalnād came Bayalnād is the name of a province which included the territory in the south of the Mysore District near the Nilgiris Who the Châvunda Permmānadī of the record was is not clear He might be the chief Châvundayya referred to in E C. III., T -Narsipur 69 which is not dated

At the village Puttanapura, in the same hobali of Hangala, on a fragmentary stone on a platform of the peepul tree.

Size $1\frac{1}{2}' \times 1\frac{1}{2}'$

Kannada characters and language.

ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಪುತ್ತಿನ ಪರದ ಅರಳಿಕಟ್ಟೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1\frac{1}{2}'$

1 ಶ್ರೀಮತು	6 ಗಳ ಸ್ಥಳದಿಂದ ಬಡಗ ಪಡುವ
2. ಹಂಗುಳದ ಗುಡಗಲು	7. ಮಧ್ಯದಲ್ಲುಳ್ಳ ಧೂಮಿಯುನಾ
3 ಪುರದ [ಮ] ಪ [ಮ] ಹತ್ತುಗಳಿಗೆ ಆ	8 ಡ ಪೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ಬೂ
4. ಜೆಸೆಯ ಕಾಳನಾಗರೆಯಿರಿಯಂ	9. ವಿಕ್ರಯ ಪಟೆ ಮಾಡಲಕನ
5 ಡಗಲುಳ್ಳ ಬೂಮಿ ಮರುಲಕ್ಕನ	10 ಂ ಸಲಗೆ ಗದೆಯ

Note

Several letters have disappeared in each line of this fragmentary inscription. It seems to register a sale-deed issued by the *gaudas* of the village Hangala (named Hangula) to the *Vīśaiva* matt at Puttanapura (?) of some lands to the north of Kālasāgara tank of Anise and also north-west of Marulakkana-halla channel with the approval of the (citizens of the) nād. Rice fields to the extent of 18 salages belonging to Māda Lakka were also included in the lands sold. The inscription stone is completely broken at the end. No date or king is given. The characters seem to belong to the 15th century A. D.

33

On the *mastigal* standing in the land of Subbegauda to the south of the village Kunagahalli in the same hobali of Hangala

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕುಣಗಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸುಬ್ಬೇಗೌಡನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು

- 1 ಯಿಂದಿರುತು ಪುರದಾಸನಿಗಳು ಸಂದನಕಾಡುಗಳು ನಿಧ್ವವತ್ಸರ ಜೈಷ್ಠ ಮಾಸದಿ ಬಹುನವ
- 2 ಮಿಯೊಳುಂ ತಿಮರಾವಾಮಂಜನ ಪೆಜ್ಜಿತಿ ಮಂಚಾಯ ಸತಿಯಾ [ದ] ರು ಮಂಗಳಮಹಾಶ್ರೀ

Translation

On the expiry of 1361 (moon, seasons, cities, moon) Śaka years, in the year Siddha [1thi], on the 9th lunar day of the dark half of Jyeshtha, Mañchāyī, wife of Tuumalā Vāmanna, became a *sati*. Good Fortune Śii.

Note.

This is an instance of an act of *Sati*. The date corresponds to 5th June,

On a broken stone lying in the land of Viraiya in the village Gópâlapura, a hamlet of Kunagahalli

Size 3' × 2'.

Kannada language and characters

ಅದೇ ಕುಣಗಹಳ್ಳಿ ಮಜರಿ ಗೋಪಾಲಪುರದ ವೀರೈಯನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'

1. ಸ್ವಸ್ತಿಶ್ರೀನಕರಕಾಲ ೧೩೦೨ನೆಯ ಸಂ
2. ಸಂದ ರವುದ್ರ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧
3. ಆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳಿತ್ವರ ಅರಿರಾಯ ವಿ
4. ಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಚತುಸ್ತಮು
5. ದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಚಿಕ್ಕಕಂಪಣ ವೊಡೆಯರ ಕೊಮ್ಮಾ
6. ರ ನಂಜುಣ ವೊಡೆಯರು ಪ್ರಿವಿರಾಜ್ಯಂಗೆಪತ್ತಮು
7. ದ್ವೈಲ್ಲ ಚೋಳಿಅಂಜವೊಡೆಯರ ನಿರೂಪದಿಂ ಯಂಗುಳ
8. ವಾಡಿ ಕುಣಿಗಿಪ್ಪೆಯ ಮಣ್ಣುಂ ಕಂದರ ಕಾಡುಕೋಡಿ ಹೊಂನ
9. ಪ್ಪನವಡುಂ ಕಾರಿನಡ ಜಯತದ ಪಾಲ್ಗುಣೇಶ್ವರಗೆ ಕೊಟ್ಟ ಕೊ
10. ಡಗೆ ಬಾಳುವರಾಯರಕಾ
11. ಲದಲಸಲುವುದು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti Śrī Sakarakāla 1302 ne ya sam
2. sanda Ravudra-samvatsarada Śrāvaṇa su 1
3. Ā svasti śrīman mahāmandalēśvara arirāyavi-
4. bhāda bhāshege-tappuva-rāyara-gaṇḍa chatuṣṣamu-
5. drādhīpati Śrī Vīra Chikka Kampannavodeyara koṁ-
6. ra Nāṇjanna-vodeyaru prithuvi-rājyaṁ-gaṇṭam-
7. rddali Chōli Annavodeyara nīrūpadim Yinguḷa-
8. vāḍi Kuṇigī-halliya manṇuṁ Kandarakāḍi Kōḍi Honna-
9. ppana-vadum Kārnāḍa Jayatada Pālguṇēśvarage koṭṭa ko-
10. dage kō-
11. ladalī saluvudu mangalamahā śrī śrī śrī

Translation.

Be it well The 1302nd year of the time of the Śakas having expired, in the year Raudri, on the 1st lunar day of the bright fortnight of Śrāvaṇa, on Sunday—

Be it well While Nāṇjanna Vodeyar, son of the illustrious mahāmandalēśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, Śrī Vīra Chikka Kampanna Vodeyar was ruling the earth:—

Under the orders (*nirūpa*) of Chōhanna-Vodeyar, the lands of Kuṇighalli of Yingulavāḍi and Kandarakāḍi and the small tank (*vaddu*) of Kōḍihonnappa are

given as *kodage* to Palgunēśvara of Jayita in Karinādu. This will continue to be maintained during the times of all the rulers Good fortune Well-being.

Note.

This is a record of the time of Nanjanna Vodeyar, son of Chikka Kampanna Vodeyar, son of Bukka I, king of Vijayanagar (see also No 20). It records the gift of some land in Kunagahalli for the services of a Śiva temple in the village Jayita, Karinād Kārīnād or Kārēnad is also referred to in some inscriptions of Nanjangud Taluk as a division which covered parts of the present Nanjangūd and Gundlupēt Taluks

The date is given as Ś 1302 Raudī sam. Śrāv. su 1 Sunday The English equivalent of the above tithi is July 3, A. D. 1380, but it is a Tuesday and not Sunday as stated in the record

35

At the same village Gōpālapura, on a viragal in the land of Mahabasetti,
Size 5' × 3'

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಗೋಪಾಲಪುರದ ವಡೇರ ಸೆಟ್ಟರ ಮಹುಶೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ನಂತಿರುವ ವೀರಗಲ್ಲು

೧ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಕರಕಾಲ || ೧೦೭ || ನೆ ವರ್ಷ ಸಂದ ಶ್ರೀಧಾ
- 2 ತು ಸಂತಪ್ಪರದ ಭಾದ್ರಪದ ನು | ೫ ಆ ಸ್ವಸ್ತಿಶ್ರೀ
- 3 ವೀರನಾರಸಿಂಹದೇವರು ಪ್ರಭುವಿರಾಜ್ಯಂಗಿ

೨ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

4. ಯುತ್ತಿರಲು || ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾಪಸಾ
5. ಯುರುಮಪ್ಪ ವಾಮಣ ಮಂಜಣನವರು

೩ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

6. ಕೊಂಗಿಂಗಿ ಧಾಳಿಯ ಹರಿವಲ್ಲ ಇಂಗುಳವಾಡಿಯಮ
7. ಕೃ ಬೋವನ ರನ ಮಂಟಿಗ ಸರದಿ ಹರದ ಧಾಸೆಮಾಡಿ

ಎಡಭಾಗದ ಅಡ್ಡ ಪಟ್ಟಿ

- | | |
|------------|-------------|
| 8 ತಿವಿ | 20 ತಮ್ಮನು |
| 9 ದುಭಿ | 21. ಮುತ್ತ |
| 10 ದಲ್ಲ | 22 ಗಡಹ |
| 11 ಶ್ರೀ | 23 ರಿಗೆಯ |
| 12 ಮತುಕು | 24 ಲುಬಿ |
| 13 ಡುಗನಾಡ | 25 ಟ್ಕಮ |
| 14 ಶ್ರೀಮಹಾ | 26. ಣ್ಣಸಾವಿ |
| 15 ಪ್ರಭು | 27 ರಮ |
| 16 ಜೋಳ | 28 ಣ್ಣಮಂ |
| 17. ಗಪ್ಪಡ | 29. ಬಿಟ್ಟ |
| 18. ನಮಗ | 30. ಂಮ |
| 19. ಮಾರ | 31 ಕಳು |

- | |
|---------------|
| 32. ಮಕ |
| 33. ಳಮಂ |
| 34. [ಮ] ಕ್ಕಳು |
| 35. ಳನಕ |
| 36. ಸಲು |
| 37. ಪುದು |
| 38. ಮಂಗಳ |
| 39 ಮಹಾ |
| 40. ಶ್ರೀ |
| 41. ಶ್ರೀ |

Transliteration

First

- 1 svasti śrī Sakarakāla 1078 ne varsha sanda śrī Dhā-
 2 tu-sa m [va] tsaiada Bhādiapada su 1 5 Ā svasti śi
 3 Vira Nārasingha-dēvaru prithuvi-rājyam ge-

Second

- 4 yyuttiralu || svasti śīmanu mahāpasā-
 5 ytarum appa Vāmana Mallanavanu

Third

- | | |
|--|----------------|
| 6 Konginge dhāhya harivallu Ingulavādiya Ma- | |
| 7 lla-bōvana Rana Manchiga Saradīharada bhāse mādi | |
| 8 tīvi- | 25. tta ma- |
| 9 du bhi- | 26 nnu sāvi- |
| 10. dalh | 27 ra ma- |
| 11. śrī- | 28 nnumam |
| 12. matu Ku- | 29 bita- |
| 13 duganāda | 30 m na- |
| 14 śrīmahā- | 31 kalu |
| 15 prabhu | 32 maka- |
| 16 Chōla- | 33 la mam- |
| 17. gavuda- | 34 [ma] kkalu- |
| 18 na maga | 35 llanaka |
| 19 Māra- | 36 salu- |
| 20 tammanu | 37. vudu |
| 21 Mutta- | 38 mangala |
| 22. gada-ha- | 39 mahā |
| 23 rigeya- | 40. śrī |
| 24. lu bi- | 41 śrī |

Translation.

Be it well Good fortune 1078 years having expired in the era of the Sakas, on the 5th lunar day of the bright half of Bhādrapada, on Sunday:—

Be it well. While the illustrious Vira Nārasingadēvaru was ruling the earth —

Be it well When the *mahāpasāyita* (the highly favoured) Vāmana Mallana marched to invade Kongu, Ranamanchiga Saradīharada, (son?), of Mallabōva of (the village) Ingulavādi made a vow, pierced and fell. On this Māratamma, son of Chōlagauda, the illustrious *mahāprabhu* (great lord) of Kudugunādu, granted land to the extent of 1000 mannu in Muttagadaharge. This will continue to be enjōyed by his sons and sons' grandsons. Well-being Good Fortune

Note.

This is an instance of a grant in memory of warriors who fought valiantly and died in battle. It belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1078 sam Dhātu Bhā śu 5. It corresponds to the 23rd August of A. D. 1156 but the week-day is Thursday and not Sunday as stated in the grant. If however Ś 1078 expired or Īsvara is taken as the year meant the tithi Bhādra śu 5 falls on Sunday, 11th August 1157 on which day Panchami began at about 10-30 A.M.

36

On a slab near a well in the village Dēvarahalli in the same hobali of Hangala.

Size 2' × 2'

Old Kannada characters and language

ಗುಂಡು ಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಾಯಿ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ
ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 2' × 2'

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿ ಸ್ತೀ ಮತುಕೊಡ್ಗುಣಿಮಾಧವಶೈವಮಿ
2. ಪ್ಲುಗೊತ್ತಮಃ ಮಾಧವೋರವಿನೀತಶ್ಚ ದುರ್ವಿನೀ
3. ವಿಕೃಮಶ್ಚ ದುಗ್ಗಶ್ಚ ಶಿವಮಾರಸ್ತಥೈವಚ ಕೊಂಗೊಣಿ
4. ಪ್ರಧುವೀರಾಚ್ಯಂಕಯೆ ದುರ್ವಿನೀತೇಶಪ್ಪೊರಕೊ
- *5 ಸರುಪುಟ್ಟಿ ಪುದಿದಿರುಪಯ್ಯಗಿದಿದಿರುದ
- *6 ಪುನಾಮನ್ಮಾದಿಗಳುಪಗೊತ್ತೇದಿನ್ನರು ನರ
7. ಮೊಕರಮನೊಡೆದೊಡೆಪ್ಪಡೆತದು ಪುಣಿಸೂರ್ಪೊಲ
8. ನೆಲ್ಲಪಾಣ್ಣಿಯುವಳೆವದು ಸರ್ವಪರಿಹಾರತೊಟ್ಟಪ
9. ಕಡಿಪುಣೆನು ಕೊಳ್ಳೊನು ಪಪ್ಪಾಮಹಾಸತಕನಕ್ಕೆಟ್ಟ
10. ಲುಳಿದುಡ್ಡು ಕಾದುಪೊಂಗಿದುಕಣ್ಣಿಟ್ಟು ತೊಟ್ಟುತುವ [ಕೈ]

Transliteration.

1. svasti śīmatu Konguni Mādhavaś chaiva Vi-
2. shnugottamah Mādhavōravinitas' cha Durvini-
3. [ti] Vikramas' cha Duggas' cha Śivamāras tathaiva cha Kongoni
4. prithuvi-rājyam keye Durvinīt Ereappor Ko-
5. sarupulk irid idrupayd agid idid ir uda-
6. rin Āmandāḍigal Upagolatt elpadinvaru nara-
7. mokaiaman odedode ppadettadu Punisūr-ppola
8. nellu pāṇḍiyu valevadu sarvva-parihāḍa ttottopa [r]
9. kedipuvōnu kolvōnu ppañcha-mahā-patakanakke okka-
10. l uhid undu kāduvōṅg idu kaṇgettu tolkuttuv a [kke]

* The meaning of lines 5 and 6 is not clear.

DEVARAHALLI STONE INSCRIPTION OF PRINCE DURVINITA

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



(p 176, No 36)

Translation.

Be it well The illustrious Konguni Mādhava, Vishnugottama, Mādhava, Avinita Durvint, (Vi) krama, Dugga and Śivamāra likewise —

While Kongani was ruling the earth, Durvinita Ereyappor pierced Kosarupulki, fell upon it, dug up and dismantled it, thereupon Āmanda and others forming the seventy men of Upagola broke the army of men (the opponents) * For this they got the dry lands as well as lands where paddy and *pāndi* could be grown in Pūnasur They will enjoy the lands free of all imposts May he who violates this or seizes it incur the five great sins May he who takes it away from its tenants, enjoys it and fights for it, lose his eyes and arms.

Note

This is a Ganga inscription in old Kannada characters and language of about the 8th century A. D. as seen from the letters *ga* in line four, *tha* in line three, *a* in line four, *ppo* in line four, and the use of old Kannada *la* in lines five and six. The use of *padettadu*, as the neuter singular past indicative form of *pade*, *kedipōnu* and *kolvōn* in line nine, and *elpadinvar* in line six are also examples of Old Kannada language.

The characters are about two inches square and well-formed. The language is in places obscure as in line five.

The inscription records the heroism of 70 soldiers of a village named Upagola in breaking the ranks of the enemies of the Ganga prince Durvinita Ereyappa in the siege of Kosarupulki and the grant to them for their valour of the village Pūnasūr by the Prince. The king is named Kongani. The previous kings are named in lines 1-3 as Konguni, Mādhava, Vishnugottama, Mādhava, Avinita, Durvinita, Vikrama (Śrīvikrama?), Dugga and Śivamāra. The last of these is Śivamāra I and as both he and his son Śrīpurusha bore the title of *Prithvī-kongani*, it is difficult to say whether the record belongs to the reign of Śivamāra I or his successor Śrīpurusha. The use of the phrase *tathavvacha* (and so on), seems to indicate that the latter was the king meant. The kings enumerated are also found in other grants. Vishnugottama is the same as Vishnugōpa, Dugga is apparently Bhūvikrama, the brother and predecessor of Śivamāra. This Dugga is different from Duggamāra, son of Śrīpurusha referred to in E. C. XI, C1 8 etc. The name of this early Dugga is also found in the Gañjām plates (E. C. IV, Seringapatam, 160), after Śrī-Vikrama and before Śivamāra I. Mārasinga Ereyappōr is named in the Gañjām plates as a son of Śivamāra II.

No date is given. Durvinita Ereyappōr, however, appears to be a son of Śivamāra I or of Śrīpurusha whose date according to the Halkūr stone inscription is 788 A. D. (Mysore Archaeological Report 1918, P 42). The present record may

* Meaning not clear

be assigned the approximate date 800 A. D. The only other stone record of an earlier date is the Kallûr stone inscription of Śrī-Vikrama which does not give a genealogy (Mysoire Archaeological Report 1917, P. 31)

The present inscription is important in Ganga history as it is the first lithic record of early times in which the Ganga genealogy is traced down to the time of king Śivamāra. A great deal of doubt has fallen on the pedigree of the early Ganga kings, as no stone inscriptions were found of those kings containing their genealogy. It is also interesting to note that the genealogy given in the record closely follows the usual one of the Talkād Gangas given in numerous copper plate inscriptions but not the special genealogy mentioning Āryavarma and Krishnavarma as in the Penugonda and Bendigānahalli plates (See *supra* note on No. 3).

The first three lines of the present record contain an incorrect version of one ślōka and a half which appear in the Gañjām plates (E. C. IV, Seringapatam 160.) also in a mutilated form. Each of the records supplies the omissions of the other except that both of them make some common mistakes like omitting the name of Harivarma and calling Avinita, Ravinita. The ślōkas containing Ganga genealogy must have been well known in their own time and probably read as follows, the corrections being made with reference to the Keregalur plates, the Kūdlur plates of Mārasimha, etc. —

Kongunir-Mādhavaś chaiva Hariś cha Vishnugōpamah ||

Mādhavōpy-Avinitaścha Durvinitaścha Mushkarah |

Śrī-Vikramaścha Duggaścha Śivamāras tathairvacha ||

In the neighbourhood of Dēvarahalli there are no villages of the name of Puniseyur and Kosarupulki. But in the Begūr Hobli of the same taluk there is a village named Hunasinapura, but this is at some distance from Dēvarahalli.

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At the same village Dēvarahalli on a broken stone in the Ādikarnāṭaka street.

Kannada language and characters.

ಅದೇ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಆದಿಕರ್ಣಾಟಕರ ಬೀದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

- | | |
|----------------------|-------------------|
| 1. ಆಂತ್ಯ | 5. ಹೂವಾಡಿಗೆನ ನಂ |
| 2. ಕೈಗೆ ೧೦೮ ಪದಲು | 6. ತ್ರಿಗ ಅರ್ಧ ವರಹ |
| 3. ಗ ೧೨ ವಂ ಸ್ನಾನಿಕರಿ | 7. ಅಂಕೈಯ ಪ್ರಮಾಣ |
| 4. ಗೆ ೭೨೦ ಬಾರನಸ | 8. ದಲ ಎದುಕೊಟ |

Note

This is a fragmentary inscription. It records some land and money grants for the *sthānikas* (managers) of some temple as also for its flower-sellers etc. The characters seem to be of the early part of the 17th century A. D.

At the village Kāhali in the Hobali of Bilgere, on a stone lying near the village entrance.

Size 5' x 3' — 6"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ಕಾಹಳಿ ಗ್ರಾಮದ ಅಂಕದ ದಾಗಿಲಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'x3'—6"

1. ಸ್ವಲ್ಪಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರುಷ
2. ೧೪೩೪ ನಂದನಡವಂತ . ಶ್ರೀಮುಖನಂವತ್ತರದ ಫಾಲ್ಗು ಬ ೫ ಸ್ವಸ್ತಿಹಿತಂ
3. ಭಗವತಾ ಗತ ಘನಗನಾರ್ಥನ | ಸ್ಥಿರಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮಹಾರಾಜಾಧಿರಾಜರಾ
4. ಜಪರಮೇಶ್ವರ ಶ್ರೀಮನ್ನಹಾಮೇಧಿನೀ ಮೀಸೆಯರ ಗಂಡಕರಾರಿ ಸಾಳುವ ಶ್ರೀಮದಕ್ಷಣಸಮು
5. ದ್ರಾಧಿಪತಿನಾರಸಿಂಹ ವರ್ಮಮಹಾಧಿರಾಜ ತತ್ಪುತ್ರ ಪಿತುರನ್ಯಾಗತ ಯಾದವ ಕುರಾಂಬ
6. ರಮ್ಯಮಣಿ ಸಮೃದ್ಧಚೂಡಾಮಣಿ ಸಕಲವಂದಿ ಬೃಂದಸಂದೋಹ [ಸಂತರ್ಪಣ] ಪರನಾರೀನಹೋದರ
7. ಸೌಚವೀರ ಪರಾಕ್ರಮಾಧಾರ ಸ [ಕ] ಲ ದೇಸಾಧಿಸ್ವರ ಮಣಿಮಕುಟ ಚರಣಾರವಿಂದ ಕರಾರಿ
8. ಶ್ರೀಶೇಷ ಶ್ರೀಮತ್ಪುಷ್ಪ ವರ್ಮಮಹಾಧಿರಾಜ ಪುಧಿವಿರಾಜ್ಯಂಗೈಯುಲುತ್ತಿರಲು ದಕ್ಷಿಣದೇ
9. ಶದಲ್ವ ವಿಜಯವಾಗಿ ಚಿತ್ರಯಸಿದ ಮೀರಕೃಷ್ಣರಾಯರ ನಿರೂಪದಿಂ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಯ
10. ಜುನಾಣಿಯು ಖಂಡವ ಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರದ ಶ್ರೀಮನು ಸಾಳುವ ತಿಂಮರನರು ದಕ್ಷಿಣ
11. ವಾರಣಾಸಿ ಗಜಾರಣ್ಯಕ್ಷೇತ್ರ ರಾಜರಾಜ ಪುರವಾದ ತಳಕಂಡಲ ಶ್ರೀಮಹಾದೇವದೇವೋ
12. ತ್ರಮುಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಧಾಯೂರಸ್ಥಳದ ಕಾವತಳಿಯೊಳಗಣ ಗದೇದಲು ತೋ
13. ಟತುಡಕೆ ಸುವರ್ಣಾದಾಯ ನಿಧಿಪಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೇಣಿ ಆಗಾಮಿ ಸಿಧನಾಥವೆಂಬಲ
14. ಪಕ್ಷಭೋಗ ತಟಸ್ವಾಮ್ಯ [ಎ] ಲ್ಲವನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸಲುವ ಆದಾಯವರಹ
15. ಗ ೧೩೦೨ ಅಕ್ಷರದಲು ನೂಲ ಮುವತ್ತು ವರಹವೆರಡಂ ಕೀರ್ತಿ ನಾರಾಯಣದೇವರ
16. ಮಧ್ಯಾಂವ ಮೂರು ಅವನರಕೆ ಗ ೧೩೦ ನ ಗ್ರಾಮವನು ವಿಜಯನಗರಿಯ ಪಂಪಾಕ್ಷೇತ್ರದಲು
17. ತುಂಗಭದ್ರಾತೀರದಲಿ ವಿರೂಪಾಕ್ಷಲಿಂಗ ದೇವರ ಸಂನಿಧಿಯಲಿ ತಧಾಸ
18. ಮಯ [ದ] ಲಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಕಾಳಹಳ್ಳಿ ಗ್ರಾಮವನು ಕೃಷ್ಣಾರ್ಪಣವೆಂ
19. ದು ಸಕಿರಂಜ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವಿಜಯನಗರಿಯ ಉತ್ಸವದೇ
20. ವರುದೇವಿಯರು ಅಭರಣಸಹಿತವಾಗಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣದೇವರ ಭಂಡಾರ
21. ಕೈ ಆಚಂದ್ರಾರ್ಕಸನ್ಮಯ ಆಗಿನಚೆಲುದೆಯೆಂದುಕೂಟಕಾಳಹಳ್ಳಿಯ ಗ್ರಾಮದ
22. ಸ್ವಳ ಕೃಷ್ಣ ರಾಯರು ಸಾಳುವತಿಂಮುರಿಗುಧರ್ಮವಾಗಿದೇಕೆಂದು ಭಾರ
23. ದ್ವಾಜಗೋತ್ರದ ಯಜುಸಾಪೆಯ ಅಪಸ್ತಂಭಸೂತ್ರದ ಉಪಪಾಸಿ ಆಚೆಯ
24. ನು ಬಿಂನತೆ ಮಾಡಿಕೊಡಿಸಿದಗ್ರಾಮ | ದಾನಪಾಲನೆಯೊರ್ವದ್ಯೇ ದಾನಾರ್ಥೇ
25. ಯೋನಪಾಲನಂ ದನಾಸ್ತುರ್ಗಮವಾಪ್ತೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ಸ್ತದತ್ತಾಂ
26. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹರೇಣಸ್ತದತ್ತಂ
27. ನಿಷ್ಕಲಂಭವೇತು | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುರುನ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ
28. ಪಾಲನೀಯೋಧವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯೂದೋದೋ
29. ದೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ | ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹೇತೀವ
30. ಸುಧರಾಂ ಪಕ್ಷವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ |

31. ಯಥಾರ್ಥವನು ಅರೋಹರು ಅಳುಪಿದವರು
 32. ಗಂಗೇಶದಿಯಲ ಕವರೆಯಕೊಂದಪಾಪ
 33. ಕೆಪೋಹರು

Transliteration.

1. svasti sri vijayābhayudaya śālivāhana śaka varuṣha
2. 1434 sandu nada-vanta . . . Śrīmukha-samvatsarada Phālgū ba
5 svasti pītam
3. bhāgavatā gata-ghana-gaganābhēna sthira-simhāsana-rūdha śrīmahābhā-
dhujā rā-
4. ja-paia-mēśvara śīman mahā-mēdinī-mīseyara-ganda kathāri-sāluva śrīma
dakshina-samu-
5. drādhīpati Nāiasimha-vauma-mahādhujā tat-putra pitur-anv-āgata
Yādava-kulāmba-
6. ra-dyumanī samyaktva-chūdānī sakala-vandī-brinda-sandōha-[santarpa-
na] paianāisahōdara
7. sauchavīra (sārvavīra ?) parākramādhāra sa [ka] la dēsādhīvara-manī-
makuta-charanāravinda kathāri-
8. trinētra śrīmat Krushnavarma-mahādhīrāja pruthivī-rājyam-geyīuottirālu
Dakshina-dē-
9. śādālī vijayavāgi chittayīsida vīra Krishnarāyara nūrūpadim śrīmanu
mahāpradhānam Ya-
10. ju-sākheya Khāndavagōtrada Āpastambha-sūtīada śīmanu Sāluva
Timmarasālu Dakshina-
11. vāranāsi Gajārianyakshētīa Rājaraājapuravāda Talakādālī śī mahādēva-
dēvō-
12. ttama Kīrti Nārāyana dēvarige Thāyūta-sthalada Kāvahaliyolagana gade
bedalu tō-
13. ta tudake suvarnādāya nidhī-nīkshēpa-jala-pāshāna akshīnī-āgāmi-sīdha-
sādhyavemba a-
14. shīta-bhōga tēja-svāmīya [e] llavamnu āgumādi anubhavisikōndu saluva
ādāya varaha
15. ga 130 '2 aksharādalū nūramūvattu varahaveiadam Kīrtinārāyana dēvāra
6. madhyāmna nūru avasāake ga 130 na grāmavanu Vijayanagariya
Pampākshētrādalū
7. Tungabhadī-tīrādālī Virūpāksha-linga dēvāra sannidhiyalī
tathā-sa-
8. maya [da] lī śī Kīrti Nārāyana-dēvarige Kālihālī-grāmavanu Krishnā-
rpanaven-
9. du sa-hīramnyōdaka-dāna-dhārā-pūrvakavāgi Vijayanagariya utsava-dē-
10. varu dēviyālu ābharana sahītavāgi śrī Kīrti Nārāyana-dēvara bhandāra-

21. kke ā-chandīāikka-sthāyi-āgi nadeudu yendu kota Kālihaliya grāmada
 22. stala Kṛṣṇa-iāyaru Sāluva Timmayarigu dharmavāgabēkendu Bhāra-
 23. dvāja-gōtiada Yajusākheya Āpastamba-sūtrada Upavāsi-āchāriya-
 24. nu binahamādi kodisida grāma ' dāna-pālanayōr madhyē dānāchhrē-
 25. yōnupālanam danā svargam avāpnōti pālanād achutam padam sva-dattām
 26. dvigunam punyam paradattānupālanam ' paradattāpahārēna sva-dattam
 27. nisphalam bhavētu ' sāmānyō yam dharmā-sēttu nupānām kāle
 kāle
 28. pālanīyō bhavadbhīh ' sarvān ētān bhāvinah pāithivēndīan bhūyō bhū-
 29. yo yāchate Rāmachandrah ' sva-dattām para-dattām vā yō harēti va-
 30. sundharām shashti-varusha-sahasrāni vishtāyam jāyate kṛmih '
 31. yi-dharmavaru ārobaru ālupidavaru
 32. Gange-tadiyalā kavileya konda pāpa-
 33. ke hōharu

Translation.

Be it well In the victorious and prospering Śālivāhana era, 1434 years having
 expred, while the year Śīmukha was current, on the 5th lunar day of the dark
 half of Phālguna —

Be it well Victory to the Adorable (Padmanābha) who resembles the sky free
 from clouds

While the illustrious Kṛṣṇavarma-mahādhirāja seated on the stable throne,
 the prosperous king of kings, lord of kings, champion over those who wear moustaches
 in the great earth, *kathari-sāluva* (dagger and kite), ruler over the southern sea,
 Narasimha-mahādhirāja's son, a sun to the firmament that is the Yādava race of
 which he is a lineal descendant, crest-jewel to righteousness, (delighter) of all the
 assemblage of bards, brother to the wives of others, support for purity, heroism and
 prowess, possessed of lotus-like feet on which bow the jewelled crowns of all the
 kings, *kathari-trinētra* (a Śiva in the use of dagger) was ruling the earth —

Under the orders of Vira Kṛṣṇarāja, while he was pleased to go on a victorious
 expedition to the south — the illustrious mahāpradhāna (chief minister) Sāluva
 Timmarasa of Yajus-sākhā, Khāndava-gōtra, and Āpastamba-sūtra made a gift to
 the best of the gods, Kīrtinārāyanadēvaru of Talakād which is Rājārājapura, south
 Benares and Gajāranya-kshētra, of the village Kāvahālī in Thāyūru-sthala, with the
 right to enjoy the eight rights and powers in the village including all the rice-fields,
 dry lands, gardens, vegetable gardens (*tudike*), money income, treasure, deposits
 underground, water springs, rocks, imperishables, future accruals, existing rights
 and possibilities.

The said village Kālihālī with its income amounting to 130 varahas and two
 hanas is granted for the three services, in the afternoon, of the god Kīrtinārāyana
 and the gift is made in the Pampā-kshētra which is the same as Vijayanagari, on

the banks of the Tungabhadra, and in the presence of the God Virūpāksha-linga on the above occasion, as a holy gift (Krishnarpana) with pouring of water and gold; and the village is made over, together with the procession images of the gods and goddesses at Vijayanagara and their ornaments, into the treasury of the god Kirtinārāyaṇa, in order that the gift might last as long as the moon and sun endure. The gift of the village was made at the request of Upavāsi Āchārya of Bhāradvāja gōtra, Yajussāke, and Āpastamba-sūtra, for the merit of Krishnarāya and Sāluva Timma.

Between making a gift and maintaining one already made, maintenance is better than gift. By a gift one obtains heaven and by protecting a gift one goes to a region from which there is no fall. Maintaining a gift made by others is twice as meritorious as making a gift oneself. By confiscating another's gift, one's own gift becomes fruitless. "This bridge of dharma is common to all kings and should be protected by you from time to time." Thus does Rāmachandra beseech again and again all future rulers. He who seizes land gifted by himself or by others is born as a worm in ordure for 60,000 years. Whoever destroys this gift will incur the sin of killing tawny cows on the banks of the Ganges.

Note

This is a record registering the grant of a village called Kāvahalli or Kāhahalli (same as the present village Kāhali) for services in the Kirtinārāyaṇa temple at Talakād on the Kāvēri river in T-Narsipur Taluk, Mysore District. It belongs to the reign of the Vijayanagar king Krishnarāya and is dated S' 1434 Śrīmukha sam. Phāl ba 5. This date corresponds to March 15, A. D. 1514, if we take S' 1434 expired or S' 1435 current Śrīmukha as the year intended.

There are some peculiar features in the historical portion of this record. The king Krishnarāya is here styled Krishnavarma-mahādhirāja (L.8) as is also the case in two other inscriptions of the same Taluk (E. C. III. Nanjangud 190 and 195 of 1512 and 1513 A. D.). He is given some titles of the Western Gangas and Hoysalas (Jitam bhagavatā gata-ghana-gaganābhēna L.3, Yādava-kulāmba-adyumani samyaktva-chūdamani). Another point to notice in this record is the mention of the king's visit to the southern part of his empire on a conquering expedition.

Sāluva Timmarasa and his brother Sāluva Gōvindarāja were ministers of Krishnarāja and Gōvindarāja was entrusted with the government of Terakanāmbi kingdom (see E. C. IV Gundlupet 3 of S' 1435 and 1 of S' 1444, etc.) and his grants are frequently met with in the Nanjangud, Chāmarājānagar and Gundlupet Taluks (E. C. III Nanjangud 195 of S' 1435, T-Narsipur 42 of S' 1445, T-Narsipur 73 of S' 1441, E. C. IV Gundlupet 1, 3, 35, Chāmarājānagar 99 of S' 1445, 111 etc.) In some of these records their gōtra is given as Kaundinya and not as Khāṇḍava.

The temple of Kirtinârâyaṇa- at Talakâd is a Hoysala structure and is beheved to have been constructed by king Vishnuvardhana (see M A R 1912, p. 11). Not only are the revenues of the village stated to have been granted for services in the temple but also the *utsava-images* of the god and goddesses with ornaments either newly prepared or belonging to some other temple are said to have been sent from Vijayanagar, the capital. Lastly the grant is stated to have been made at the instance of a Brahman named Upavâsi- Achâriya.

The usual imprecatory stanzas are found at the end of the grant

39

At the village Kalkunda in the same Hobali, on a boulder to the east of the Hunada Kêtârésvara temple to the south of the village

Modern Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕಲ್ಕುಂದ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಹಿಮದಕೇತಾರೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು

- | | |
|-------------|-----------------|
| 1. ಸಕ . | 3 ಸಂಕಂಠನವರು ಸಿ |
| 2. ಲರಾಡ . . | 4 ವಾಲ್ಮವಮಾಡಿವರು |

Note.

This short inscription the characters of which seem to belong to the 18th century records the construction of the above named Śiva temple by one Sankanna

40

At the village Iggali in the same Hobali, on a slab lying on the road to Tâlyûr village (E C III Nanjangud 138 Revised)

Size 7'—6" × 3'.

Old Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಇಗ್ಗಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವತಾಯೂರಿಗೆ ಹೋಗುವ
ಓಣಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಹಳಗನ್ನಡಕ್ಕರ, ಪ್ರಮಾಣ 7'—6" × 3'

- | | |
|--------------------|---------------------|
| 1 ಸ್ವಸ್ತಿ ಅನಗಗಿ | 6 ಯಗಪುಣ್ಯನು ಮುಮರುಮಿ |
| 2 ಯನಮಗಂಪಿ | 7 ಷ್ವಾಪುಗ್ಗಲಿಯೂರಾಗ |
| 3 ಷ್ವಾಪುಗ್ಗಲಿಯೂರಾಗ | 8 ವಕೆಯ ಪಡಿಸಿದ |
| 4 ಅಧಿಕರಗಪುಣ್ಯನು | 9 ರದಡೆಬಿಡುವವಚಿತ |
| 5 ಚರಮಗಪುಣ್ಯನು | 10 ಕೆಮದಿಗೆರೆ |

Transliteration.

1. svasti Asaga Ganga-
2. yana magam Pi-
3. lduvigangam bhita stiti
4. Adhikāṅgavundānū
5. Charamagavundānu Śiva-
6. yagavundānu muvarum 1-
- 7 ldu Iggahyūrā ga-
8. vateya vidisida-
9. radade bitādu valita-
- 10 ke Madigere

Translation.

Be it well Pilduvi Ganga, son of Asaga Gangaya, made the grant. When the three persons Adhikāṅgavunda, Charamagavunda and Sivaya-gavunda set free the cattle ? of the village Iggahyūr, Madigere was given as a grant.

Note.

This inscription is not dated It is probable that Pilduvi Gaṅga, the donor of this grant is the same as Pilduvipati I, son of Śivamāra II, Gaṅga king, as the characters seem to be of the 9th century. The exact meaning of the phrase "Gavateya vidisidode" in line 8 is not clear. It is probable that the three persons named Adhikāṅgavunda etc., protected the cows of the village (*gavate*) while attacked by the enemies. As a reward for their services the king granted them a small village named Madigere as *valita* (grant of land with a fixed quit-rent to be paid annually). For Pilduvipati see *Salem Manual*, II, 387, quoted on p. 42, Rice's *Mysore and Coorg* from inscriptions.

41

At the village Sanna Mallipura, a hamlet of Kirugunda, on a stone lying in the land of Basappa to the west.

Size 7' × 1½'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲೇರೆ ಹೋಬಳಿ ಕಿರುಗುಂದದ ದಾಖಲೆ ಸಣ್ಣ ಮಲ್ಲ ಪುರಕ್ಕೆ ಪಶ್ಚಿಮಬಸಪ್ಪನವರ
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 1½'

- | | |
|---------------------------------|--------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ | 5. ಶಕವರಿಷ ೧೨೭೭ನೆಯ |
| 2. ಹೊನ್ನಸಳ ವೀರನಾರಸಿಂ | 6. ಸುಭಕ್ತು ಸಂವತ್ಸರದ ಪಾಲು |
| 3. ಕದೇವರನರು ಪ್ರತಿವಿ | 7. ಣ ಹೆ |
| 4. ರಾಜ್ಯಂಗಯುತಿರಲು | 8. ಗ್ಗಣೆ |

9. ಗರಬೆದ್ದಲು	16. ಯರಮತ್ತರು ಬಿಟ್ಟ
10. ಇವುಂ	17. ನಿವಸಾಸನ
11. ಮತರು	18. ದಕ್ಷಿಣತಗಡೂರಲ
12. ಹಿ ಅತನ ತಮ್ಮ ಅಲ	19.
13. ಕೊಡಗೆ ಅಲ	20. [ತಾ] ಯೂರಗುಳಿಯಪುರ
14. ಲ್ಲಿ ಹೊಲವೆರಡು ಅಂತು	21. ಯಜ್ಞಅಳ
15. ಅದನೆ ನಾ	22. ನಾಗಗಟ್ಟಡ ೧ ವಿತರಾಗ

Transliteration.

1. svasti śrī pratāpa-chakravartī
2. Hoysala vīra Nāśasim-
3. ha-dēvarasaru priti-vi-
4. rājyam geyutirālu
5. Śaka varsha 1207 neya
6. Subhakṛitu-samvatsarada Pālgū-
7. na he-
8. ggade
9. garabeddalu
10. lavum
11. mataru
12. hi ātana tamma Āla-
13. kodage Āla
14. ldu holav eradu antu
15. tidane sâ-
16. yīra mattaru bitta
17. sīda sāsana ||
18. dakshina Tagadūrāli
19.
20. [Tā] yūra Guliyapura
21. yanna ala
22. Nāgagavuda || 1 || vitarāga

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III and is dated S' 1207 Subhakṛit sam. Phālguna. But S' 1207 is Pārthiva and the nearest Subhakṛit is S' 1224 which falls in the reign of Ballāla III. Hence the Śaka year 1207 may be taken to be correct and the name of the year Subhakṛit may be a mistake for Pārthiva. S' 1207 or A. D. 1285 falls in the reign of Narasimha III. The record seems to register the gift of some plots of lands rent-free in the villages Tagadūr, Tāyūr and Guliyapura made by some heggade to Nāgagaḍa. At

the end of the inscription is given the signature Vitarāga, the Jama God. Apparently the donor was a Jama

42

At the village Suttūr in the same Hobālī of Bilgeie, a sannad of Krishnarāja Vadeyar III, dated A. D. 1822, in the possession of Śivarātiesvāmī, head of the Virāśaiva mutt of Suttūr.

Kannada language and characters except the seal.

ನಂಜನಗೂಡು ತಾರ್ಲೋಕು ದಿರೆರೆ ಹೋಬಳಿ ಸುತ್ತೂರು ಮರದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳ

ಬಳಿ ಇರುವ ಸನ್ನದು

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀಮತು
2. || || ತ್ತಾ ಯೂರು ಆ ಮೀಲ ಶೇಷಗಿರಿ ರಾಯಗೆ ಬರೆತಿ ಕಳುಯ್ತು
3. ದನಿರೂಪಾ ಅದಾಗಿ ಯಾತ್ನಾಲೂಕು ಪೈತಿ ಸುತ್ತೂರು ಮರದ ಬಸವಲಿಂಗವಡೆರಿಗೆ
4. ಕಂಚಿರಾಯ ಮುವತ್ತು ಹೊದ ಭೂಮಿಯನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ
5. ಅಪ್ಪಣ್ಣಿಕೊಟ್ಟ ಯಧಿಪತ್ಯಸಾಗುವಳಿ ಭೂಮಿಯಲಿ ದೆಡ್ಡಲು ಭೂಮಿಯನ್ನು
6. ಸರಕಾರದವಾರದ ಭೂಮಿಯಲಿ ಆಗಲಿಯವರು ಮಾಡಿಯಿರುವ ಕಂದಾಯದ
7. ಭೂಮಿಯಲಿ ಆಗಲಿ ಯದರಲಿ ಯವರು ಕೇಳಿದ ಬಳಿಯ ಕಂಚಿರಾಯ ಮುವತ್ತು ಹ
8. ಣದ ಭೂಮಿಯನ್ನು ಗೊತ್ತುಮಾಡಿಕೊಟ್ಟ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದಅರಬ್ಬಿ ವರುಷಂ
9. ಪ್ರತಿಯಲುತ್ಪಾಜಾಸಂನದು ಪುಜಾರಿಮಾಡದೆ ನಿರಪಾಧಿಕದಲಿ ಸರ್ವಮಾನ್ಯವಾಗಿ
10. ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯಥಾಮುಗೆ ಲಿಂಗಮುದ್ರೆಶಿರಾ ಪ್ರತಿಷ್ಠೆಮಾಡಿಕೊಂಡು
11. ವದು ಯಸಂನದ ನಕಲುತ್ಪಾಲೂಕದ ಶಿರಸ್ತಾರದಪ್ರಕಟಿಸಿ ಅಸಲು ಸಂನದು
12. ಸದರಿ ಬಸವಲಿಂಗವಡೆರು ವಶಕ್ಕೆ ಕೊಡುವದು ಬತ್ತಾರಿಕು ೨೬ನೆ ಮಾಹ ನವಂ
13. ಬರಸಂ ೧೮೨೨ನೆ ಯಿಸವಿ ಖ್ತಿ ಸುಬ್ಬೆಯಾ ಮುನಷಿಕೊಡುಪೂರ
14. ನೂರು ಕಂಚಿರಾಯ ಮೂರು ವರಹದ ಭೂ
15. ಮಾಯಿನಾಮಾಗಿನಡೆಕೊಂಡುಬರು
16. ವದು ಶ್ರೀಕೃಷ್ಣ
17. ಪೈಯಿ ವಸ್ತಿಗೆ ಚಿತ್ರಧಾನು ಸಂ|| ರದ
18. ಉಭಯಾತ್ಮಕ ಪುಷ್ಕ
19. ಬಡಮಂಗಳವಾರ

Transliteration.

Krishnarajavadeyavararu.

1. Chitrabhānu-samvatsarada Kārttika su 12 Mangalavāradallu śrīmatu
2. ,, ,, ,, Tāyūru āmīla Śēshagiriāyage barāśi kaluyisi-
3. da nirūpa adāgi yi ttālūku paiku Suttūru-mathada Basavalīngavaderige
4. Kantirāyi muvattu hanada bhūmiyannu sarvamāmyavāgi nadasuva bagga
5. appanekottu yidhittu sāguvali-bhūmiyali beddalu bhūmiyannu

- 6 sarakârada vârada bhûmiyalî âgalî yîvaru mâdiyîruva kandâyada
- 7 bhûmiyalî âgalî yîdaiyalî yîvaru kêlîda baliya kantîrâyâ muvattu ha-
- 8 nada bhûmiyamnu gottumâdî kottu Chitrabhânu-samvatsarada ârabhya
varusham-
9. pratiyalu ttâja sannadu vujûru mādade nupādhikadali saivamānya-
vāgi
- 10 nadaśikondû baruvadu yî-bhûmige lingamudre silāpiatishte mādîsî kodu-
11. vudu yî sannada nakalu ttālukada sirastâra daptarake barasi asalu
sannadu
12. sadari Basavalingavadeyaru vasakke koduvadu battāiku 26 ne māhe
Navam-
13. bari san 1822 ne yisavi khat Subaiyâ munashi hajûru Pûa-
- 14 nûru kantîrâyâ mûrru varahada bhû-
15. mi yināmāgi nadaśikondû bari-
- 16 vadu Śrî Krishna
17. pari-yavastike Chitrabhânu sam || rada
18. ubhayātmaka Pushya
- 19 ba 3 Mamgalavâra

Translation

This is the *Nirûpa* which Krishnarâjavadeyar caused to be written and despatched to Śêshagiri Râv, Amila of Tâyûr on Tuesday the 12th lunar day of the bright half of Kârtika in the year Chitrabhânu —

Orders have been issued to the effect that a plot of land of the value of 30 Kantîrâyî *hanas* should be granted to Basavalinga-vader of Suttû Matt of this Taluk. You must grant him a plot of land of 30 Kantîrâyî *hanas* or three varahas which he might choose either out of dry land under general cultivation or out of land which the Government lets out on *vâram* tenure (fixing a portion of the produce to be given by the tenant in place of the land-tax) or out of land which he (Basavalingavader) is already cultivating for *Kandâyam* (fixed rent) You should maintain this as a *sarvamānya* from the year Chitrabhânu onwards without any impediment and without insisting on the production of the original sannad every year. The land should be made over after setting up boundary stones marked with *linga*. A copy of this sannad should be filed in the archives (*daftar*) of the Taluk Sirastedâr and the original *sannad* should be handed to the said Basavalinga-vadeyar.

Date of writing — 26th November 1822 written by Subaiya, Huzur Munshi, Puranur (Camp) —

Land of three varahas should be granted as mām Śrî Krishna (signature)

Endorsement (*Pariyavastika*) on Tuesday, the 3rd lunar day of the dark half of Pushya in the year Chitrabhânu

Note.

This records the grant of some land to the Virasaiva guru named Basavalinga Vodeyar, head of the matt at Suttûr, a village in Nanjangud Taluk, Mysore. The gift of the land was made by the king Krishnarâja Vodeyar III of Mysore. The order is addressed to Sêshagiri Râv, *Amil* (amildar) of Tâyûr (which is now a village in Nanjangud Taluk but which was at the time the headquarters of a Taluk). The grant was made in the year Chitrabhînu, A D 1822 and the details of dating are given both in terms of Saka and Christian eras, and lines 14-16 contain the writing and the signature of the king making the gift

Above the writing is a seal containing the words Śrī Châmarâja Vodeya tanûja Krishnarâja Voderu in Dêvanâgarî characters.

43

Another sannad of the king Krishnarâja Vodeyar III dated the year Prajôtpatti (1812 A D) in the possession of the same Suttûr matt

Kannada language and characters except the seal.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರೀಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ೨ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಿಡು
2. ಶ್ರೀಮತ್ತು || ತಾಯಿಯರು
3. ಹರದನಹಳ್ಳಿ ಗುಂಡ್ಲು ತೆರಕಣಾಂಬಿ ಹೆಗ್ಗ
4. ದೇವನಹಳ್ಳಿ ಗುಂಡ್ಲು ತೆರಕಣಾಂಬಿ ಹೆಗ್ಗ
5. ಲವಾಡಿಬೆಟ್ಟದ ಪುರ ಮೈಯ್ಯರು ಅಪ್ಪಗೌ
6. ಮಮಳವಳ್ಳಿಬೆಂಗಳೂರು ಯಮುಂತಾದ ಅ
7. ರಮನೆ ಶಿವಗಡಿಗಳ ಆಮಾಲದಾರ ಕಿಲ್ಲೆದಾ
8. ರಂಗೇಶಹಾಬ್ದಿ ಕಳುಹಿಸಿರೋಪ
9. ಅದಾಗಿ ತಾಯಿಯರು ತಾಲ್ಮು ಸುತ್ತೂರು ಮಠ
10. ದವಡೆರಪಟದವರು ತಮ್ಮ ಮಠದ ವಿ
11. ಚಾರಣಿಗಳಿಗೆ ನಿಮ ನಿಮ ತಾಲ್ಮುಗಳಿಗೆ ಬಂದಿ
12. ರುವದರಿಂದಾ ಆಯಾ ತಾರೊಕ್ಕಿನಲ್ಲಿಯಿರುವ ಮಠ
13. ದ ವಡೆರಗಳು ಸದರಿ ಸುತ್ತೂರು ಮಠದ ವಡೆರ
14. ಮೂಲ ಮತ್ತವನ್ನು ಅಪ್ಪಹರಿಸಿಕೊಂಡಿರುವಂತಾ
15. ದ್ದನ್ನು ವಿಚಾರಣೆಮಾಡಿ ತಮ್ಮ ವಡೆರ ತಾಲು
16. ವಸಾಣಿಮಾಡಿಕೊಳ್ಳುವಲ್ಲಿ ಆಯಾ ಸ್ವಲ್ಪದಲ್ಲು ಯ
17. ರುವ ತಮ್ಮ ಮಠಗಳ ಆಚಾರವಿಚಾರ ಮುಂ
18. ತಾಗಿಮಾಡಿ ಕೊಳ್ಳುವಲ್ಲಿ ಅಡ್ಡಿಸಡಿಮಾಡದಂತ
19. ಪ್ರಾಕ್ಯ ಕಡೇರಿ ತಾಕತಿಯು ಬರದ ಬಂದ ಮೇರೆ

20. ಗೆ ಯಿಗಲ್ಲು ಅದೆ ಪ್ರಕಾರಕ್ಕೆ ನಡದುಕೊಳ್ಳುವಂತೆ
21. ಅಪ್ಪ ಕೊಡ್ತಿಯಿಧಿತಾದ ಕಾರಣಾನಿಮ್ಮನಿಮ್ಮ
22. ತಾಲ್ಕುಗಳಲ್ಲಯಿರುವ ಸದರಿ ಸುತ್ತೂರು ಮರದ
23. ಪಟದ ದ್ಯಾವರು ವಡೆರ ಯಿಲಾಖೆಮರ
24. ಗಳ ಆಚಾರ ವಿಚಾರ ವಿಚಾರಣೆಮಾಡುವ
25. ಳ್ಲ ಯಿವರು ವಡೆ ತೆಗದುಕೊಂಡಿದ್ದವರ ವಿ
26. ಚಾರಣೆಮಾಡಿ ಬರಮಾಡಿಕೊಳ್ಳುವಲ್ಲು ನೀಲು
27. ಅಡಿಸಡಿಗಳ ಮಾಡದಂತೆ ಸಾಬಕ್ಕು ದಸ್ತೂರು
28. ಪ್ರಕಾರಕ್ಕೆ ಸರರಾಸುನಡ್ತಿಕೊಂಡು ಬರುವದು
29. ಯಿ ಬಗ್ಗೆ ಆಯಾಸ್ತಳದ ಮುಟ್ಟದ ವಡೆರಗಳು
30. ಯಿ ವಿಷಯವಾಗಿ ತಂಟೆಬಂಟೆಗಳಮಾಡಿ
31. ದಲ್ಲ ನೀಲು ವಾಜಬಿಯದ್ದ ಮೇರೆಗೆ ಚೆನ್ನಾಗಿ
32. ದರ್ಯಾಪ್ತಮಾಡಿ ಸಾಬಕ್ಕು ಮಾಮುಲ್ಲು ಪ್ರಕಾ
33. ರಕ್ಕೆ ನಡದುಕೊಳ್ಳುವ ಹಾಗೆ ನಿಮ್ಮನಿಮ್ಮ ತಾಲ್ಕು
34. ದಲ್ಲ ಯಿರುವಂತಾದ ವಡೆರಿಗೆ ಜೋರತಾಕಿಯಿತು ಮಾ
35. ಡುವದು ಯಿದು ಹೊರ್ತು ಯಿವರು ಸುತ್ತೂರು
36. ವ ಟ್ತಕ್ಕೆ ಶಿಮೆಯಿಂದಾ ಭಿಕ್ಷಾಟನಾಮಾಡಿಕೊಂ
37. ಡು ತಂಮ್ಮ ತಂಮ್ಮ ಶಿಷಜನರತಳೆಯಿಂದಾ
38. ದವ್ವಧಾಂನೈವೆನಾದರು ತಂದುಕೊಳ್ಳುವಲ್ಲು
39. ಸಾಯರ ಯಿಲಾಖೆಯವರ ಸುಂಕ್ಟ ಬರಬೇ
40. ಕೆಂದು ಅಡ್ತಿಮಾಡದಂತೆ ತಾಕಿಯಿತು ಮಾಡಿ ಯಿ
41. ವಿಚಾರವಾಗಿ ಸದರಿ ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿರುವ ಪ್ರ
42. ಕಾರಕ್ಕೆ ಸರರಾಸು ನಡೆಸಿಕೊಂಡು ಬರುವದ್ದು ಯಿ
43. ನಿರುಪ್ಪದ ನಕಲನ್ನು ಸರಕಾರದ ದಪ್ಪರಕ್ಕೆ ಬರ್ತಿ
44. ಅಸಲ್ಲು ನಿರುಪ್ಪವನ್ನು ಸದರಿ ಸುತ್ತೂರು ಮುಟ್ಟ
45. ದ ಪಟದ ದ್ಯಾವರು ವಡೆರವಶಕ್ಕೆ ವಾಪ್ಪು ಕೊಡು
46. ವದು ತಾರಿಬ್ಬಗುರೈ ಮಾಹೆ ಮಾರ್ಚಿ ಸಂ ೧೮೧೧
47. ನೆ ಯಿಸವಿ ಖತ್ತ ಅಶ್ವಧನಾರಣೈಯ್ಯ ಮುನತಿ
48. ಹಜೂರ ಶ್ರೀಕೃಷ್ಣ

Translation

Krishnaraja Vadeyaravaru

1. Prajôtpatti-samvatsarada Phâlguna ba 3 lu
2. śrîmatu || Tâyûru
3. Haradanahallî Gundlu Terakanâmbi Hegga-
4. dadêvanakôte Pperiyappatna Kattemala-
5. lavâdi Bettadappura Maisûru ashtagrâ-
6. ma Malavalli Benggalûru yî munttâda A-
7. ramane sime gadigala âmiladâra killedâ-
8. rarige sahâ barsî kaluhistâ nirûpa

- 9 adāgi Tāyūna tālku Suttūna matha-
 10. da vadera patada dēvaru tamma mathada vi-
 11. chāiane-bagye nimma nimma tālkugalige bandi-
 12. ruvadainiddā āyā-tālōkkinali yiruva matha-
 13. da vadeiagalu sadāi Suttūru-mathada vadera
 14. mūla-mattavamnu appaharsī konduruvamttā-
 15. ddannu vichāiane mādi tamma vadave tāū
 16. vasūllu mādi-koluvallu āyā-sthaladalli yi-
 17. ruva tamma mathagala āchāra vichāia mun-
 18. tāgi mādikoluvallu addi sadi mādādante
 19. piakku kachēi tākitiyu barada bandda merre-
 20. ge yigallu ade prakārakke nadadu-koluvante
 21. appane kodsī yidhitādakāianā nimmma nimmma
 22. tālkugalalli yiruva sadāi Suttūru-mathada
 23. patada dyāvairu vadeia yilākhe matha-
 24. gala āchāra vichāia vichāiane māduva-
 25. llu yivarvu vadave tegeḍukondiddavara vi-
 26. chārane mādi baramādikoluvallu nīu
 27. adi sadigala mādādante sābakkū dasthūru
 28. prakārakke sara [pa] rāsu nadasikondū barruvadu
 29. yī bagye āyā-sthalada matthada vaderagalu
 30. yī vishayavāgi tante bantegala mādi-
 31. dalli nivu vājabi yiddha mērege chamnāgi
 32. daryāhptu mādi sābakku māmullu piakā-
 33. rakke nadedukoluvahāge nimma nimmma tālku-
 34. dalli yiruvanthā vadeige jōia tākiyitu mā-
 35. duvadu yidu horttu yivaiu Suttūru-
 36. matthakke śimeyindā bhikshātānā māḍikon-
 37. du tammāna tammāna śishyajanāia kadeyindā
 38. dāvsa dhānyavenādairu tandu koluvallu
 39. Śāyāia-yilākheyavairu sunkka baiabē-
 40. kendu addi mādādante tākiyitu mādi yī-
 41. vichāravāgi sadāi appane kodsī yiruva pi-
 42. kākke sara [pa] rāsu nadasikondū baiuvaddu yī
 43. niuppada nakalamnu saiakāiada daptarakke barsi
 44. asallu niuppavannu sadāi Suttūru-mattha-
 45. da patada dyāvairu vadeia vaśakke vāpsu kodu-
 46. vadu tārikhka guṇe māhe Māichī samn 1812
 47. ne yisavi khatta Aśvathanāianaiyya munaśi

Note

This sannad also belongs to Krishnarāja Vodeya III and is dated March 1st, 1812 A. D. or (Ś 1733) Pīṇṇōtpattī Phālg ba 3. It records an order by the king to the Amildars and Killedars (heads of forts) in several places including Tāyū, Haradanahalli, Gundlu, Terakanāmbi, Heggadadēvankōte, Penyāpatna, Katte Malavādi, Bettadapura, Mysore, Ashtagāma, Malavalli. They are informed of the visit of the head priest in charge of the matt at Suttūr to the places in their jurisdiction and directed not to obstruct him in his settlement of religious disputes among the disciples of the matt or in the collection of dues to the matt. They were also instructed to see that the local priests (vaders) did not cause any disturbance to the matt people in their collections of dues, etc., and in case any such priests caused disturbance, the authorities were to carefully investigate the matter and to compel them not to transgress the existing custom.

Further the customs authorities were not to demand any tolls on the provisions collected by the matt people from their disciples, as orders had been passed exempting those articles of theirs from the payment of tolls.

A copy of this nīrūp had to be prepared and kept in the Government records (*daftar*) and the original nīrūp was to be returned to the presiding abbot (*pattādyāvāru vader*) of the Suttūr Matt. Then follows the date 1st March 1812, and the name of the scribe Āsvathanāranaiya and the signature of the king as Śrī Krishna.

44

Another sannad of the year Sarvadhārī (1768 A. D.) in the possession of the same Suttūr Matt

Kannada Characters.

Seal in Persian Characters.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳು ಹಾಜರುಮಾಡಿದ ೩ನೆಯ ಸನ್ನದು

ಕನ್ನಡ ಅಕ್ಷರ

ಶ್ರೀ

1. ಸರ್ವಧಾರಿ ಸಂ| ಅಪಾರ್ಥಶು ಖಿಲ್ಲೂ ಶ್ರೀಮತ್ಸಕಲಗುಣ ಸಂಪನ್ನರಾ
2. ದಂತಾ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೆಯನವರಿಗೆ | ಅದಾಗಿ | ಶಂಕಕನಾರಾಯಣದಲ್ಲ
3. ಯಿರುವ ಮರಕ್ಕೆ ಮೊದಲು ಹೈಗೆ ೧೬೦೦ ವರಹ ನಡುದುಬರುವದು ಸರಿ
4. ಯಪ್ಪೆ | ಯೀಗೆ ಮತ್ತೂ ಹೆಚ್ಚಾಗಿ ಹೈಗೆ ೮ ವರಹವನ್ನು ಅಪ್ಪಣಿಕೊಡ್ಡಿ
5. ಯಿಧೀತ್ತು ಉಭಯಂ ಹೈದರಿಗೆ ೨೪೦೦ ವರಹ ಇಪ್ಪತ್ತನಾಲ್ಕು ವರಹ
6. ಕೈ ಸರಿಯಾಗಿ ಯಿವರು ಕೇಳಿದ ಬಳಿಯ ತೋಟಗದ್ದೆ ಸಹಾ ಬಿಡಿಸಿಕೊ
7. ಟ್ಲು ಸುರೂಚಿಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವದು | ಯಿಹಣಕ್ಕೊಟ
8. ಪಗಡಿ ಮುಂತಾದನ್ನು ಕ್ಯಾಳದಂತೆ ಸ್ಥಳಕ್ಕೆ ತಾಕಿತಿಮಾಡಿಸಿ ಯೀನಿ
9. ರೂಪವನ್ನು ಶಾನಭಾಗರ ಕಡಿತಕ್ಕೆ ಬರಸಿ ಪುನಃ ಯಿಮರದವಡೆ
10. ರ ವಶಕ್ಕೆ ಕೊಡಿಸುವದು || (ರುಜುವಿದೆ)

Transliteration

1. Sarvadhâri sam | Âshâdha sû 3 llû śrīmat sakala-guna-sampannar â-
2. dantthâ pradhâna Venkappaiyanavarige | adâgi | Śankaranârâyanadalli
3. yuuva mathakke modalu Hai ga 16 'o varaha nadadu baruvadu sari-
4. yashte | yîga mattû hechchâgi Hai ga 8 varahavannu appane kodsî
5. yidhittu ubhayam Haidari ga 24 'o varaha ippattu-nâlku varaha-
6. kke sarîyâgi yîvaru kêlida baliya tôta gadde sahâ bîdisî ko-
7. ttu suûchîyâgi nadasi kondu baruvadu | yî hanakk ota
8. pagadi muntâdannu kyâlâdantte sthalakke tâkiti mâdisî yî nî-
9. iûpavamnnu śânabhâgara kaditakke barasi punah yî mathada vade-
10. 1a vaśakke kodisuvudu ||

Note

This is a sannad addressed to Pradhâna Venkappaiya. The signature at the end is apparently Hyder's signature, the letter is Hai in Persian inverted. Pradhâna Venkappaiya was a minister of Mysore serving nominally under the Mysore kings (Krishnarâja Vadeyar II, Nañjarâja Vadeyar and Bettada Chamarâja Vadeyar) but actually under Hyder Ali from about 1763 A. D. till about 1780 A.D. (see pp. 199 and 224 of Annals of the Mysore Royal Family, Part I, 1916.)

The object of the sannad is to record an additional grant of lands to be given to the Vadêr (Vîśaiva priest) of Śankaranârâyana, a sacred place, south of Mangalore in South Canara District. Lands of the rental value of 16 varahas were already being enjoined by the Matt and by the present grant additional lands of the value of 8 varahas were also ordered to be given away to the matt bringing the total value to 24 varahas. The minister was to procure the additional lands whether rice fields or gardens as specified by the matt. The local authorities were to be instructed that no deduction or tribute was due on the additional value of lands. The *nirûpa* was to be copied in the Shanbog's (village accountant's) files after execution of the order and returned to the head priest (*vader*) of the matt.

The date is given as Sarvadhâri sam. Âshâdha sû 3 which is evidently equivalent to 17th June 1768 A. D.

The Sankaranârâyana matha of the present record is believed to have been a branch of the Suttûr Matt and has now disappeared. The above information was furnished by the present head of the Suttûr Matt.

A copper plate of Ś 1693 in the possession of the same matt at Suttûr.

Kannada language and characters.

ಸುತ್ತೂರು ಮರದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿ ಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ತಾಮ್ರಶಾಸನ ೧ ಹಲಗೆ
ಸೂರ್ಯ, ಚಂದ್ರ. ಬಸವ, ಲಿಂಗ.

1. ಶ್ರೀ ರಾಮಾ
2. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ್ಯ | ಶಾಲಿ
3. ವಾಹನಶಕ ವರುಷಂಗಳು ೧೬೯೩
4. ನೆ ಖರ ಸಂವತ್ಸ ಧ ಶ್ರಾವಣ ಶು ೧೦
5. ಲ್ಲು | ಧವನಗರದ ಪೆಟೆಪಟ್ಟಿಪಟ್ಟಣ
6. ಶ್ಯಾಮಿ ಮುಂತಾದ ಉಭಯ್ಯ ನಾನಾ
7. ದೆಶದ ಮಹನಾಡಿನವರು | ಕಾಳಂ ಗಿರಿಡಿ
8. ಮುಟ್ಟಕ್ಕೆ ಬರಿಸಿಕೊಂಡು ಧರ್ಮಶಾಶನ
9. ದಕ್ಕಮವೆಂತೆಂದರೆ ಅದಾಗಿ | ಯಡದೊ
10. ರೈ ಕೋಟೆಮಾರ್ಗದಲ್ಲ | ಮೂಲೆ ಹೇರ್ರಿಗೆ ಕಾಸು
11. ೧ ಜವಳಿನಡೆಗೆ ಕಾಸು ೨ | ಹೊಗೆಸೊಂಪಿನ
12. ನಡೆಗೆ ಕಾಸು ೨ ಯಲೆ ನಡೆಗೆ ಯಲೆಕಂರು ೧
13. ತಲೆಹೊರೆಗೆಚಲಕ | ಅರಿಸಿಣ ಮೆ
14. ಣ್ಣು ಮುಂತಾದಕವಾಡನರಕಿನ ಹೆ
15. ರ್ರಿಗೆಲ್ಲಾಕಾಸು ೨ ಡರ ಮೆರೈಯಲ್ಲು | ಕೊ
16. ಟುನಡಶಿಕೊಂಡುಬರಲುಳವರೈಯಂ
17. ದುಭರೈಸಿಕೊಂಡು ದರ್ಮಶಾಶನ
18. ಯದರ್ಮಕ್ಕೆ ಯಾರರುದರೆಯಂ
19. ಲ್ಲಾ ಯಂದವರ್ರಿಗೆ ಕಾಸಿಯಲ್ಲ

(ಹಿಂಭಾಗ)

20. ಗೋಹುತ್ಯ ಮಾಡಿದ ಪಾಪ ಮಾತ್ತು
21. ಗಮನಮಾಡಿದಪಾಪ ಶಿಶುಹ
22. ತೈಗೋಹುತ್ಯ ಮಾಡಿದ ಪಾಪಕ್ಕ
23. ವಳಗಾಗುವರೆಯೆನ್ನುದಾಗಿ
24. ನಾನಾ ದೇಸದವರು ಐವತಾರ್ರು
25. ದೇಸದವರು ಬರಿಸಿಕೊಂಡು ದ
26. ಮ್ ಶಾಶನವರ್ತನೆಪಂಚ್ಚಿ
27. ಶ್ರೀಬಸವೇಶ್ವರಸ್ವಾಮಿ
28. ಯವರು ||

Transliteration.

1. Śrī Rāmā
2. svasti śrī vijayābhyudayya | Śālī
3. vāhana saka varrushangalu 1693
4. ne Khara-samvatsa [ra] dha Śrāvana śu 10
5. llu | Dhēvanagarada pēte-satti pattana-
6. śyāmi muntāda ubhayya nānā-
7. dēśada mahānādinavaruru | Kālamgaridi-

- 8 matakke barasî kota dhaima-sâsâna-
 9 da kiamav entendane adâgi ' Yadado-
 10 ne-kôte-mâigadalli mûle-hênige kâsu
 11 1 javali nadege kâsu 2 hoge-sompina
 12 nadege kâsu 2 yale nadege yale kanthu 1
 13 talehorege chauka ' amsina me-
 14 nsu muntâda kavâda sarakina he-
 15 ingellâ kâsu 2 dara mênaiyallu' ko-
 16 tu nadasikondû baralulavarû yan-
 17. du bhânesi komta daimasâsana
 18 yî-daimakke yâarudaru yî-
 19 llâ yandavarûge Kâsiyalli

Back.

- 20 gôhutya mādida pâpa mâtû-
 21. gamana mādida pâpa śîsu-ha-
 22 tya gôhatya mādida pâpakke
 23 valagâguvarû yennudâgi
 24 nânâ-dêsadavarû avatârû
 25. dêsadavarû barasî komta da-
 26 ima- sâsana vartane-pantte
 27 sî Basavesvara-svami-
 28. javaru

Translation.

Śrî Râma Be it well In the victorious year 1693 of the Śālivāhana era, in the year Khara, on the 10th lunar day of the bright half of Śrāvana, the pête-settis (merchants of the shops) and pattanasâmi (mayor of the town, the chief merchant) of Dêvanagara, the people of the great nâds of the two great countries, caused the following sâsana of charity to be written for the Kâlângarî Matt.—

We promise to pay the following taxes On the road leading to Yedodore fort, 1 kâsu for a bullock-load of general merchandise, 2 pies for a bullock-load of cloth ; 2 pies for a bullock-load of tobacco, 1 bundle of leaves for a bullock-load of betel leaves, 1 *chauka* (100 leaves) for a package of betel leaves, 2 pies for each load of turmeric, pepper and other articles loaded on bullocks.

This is the dharmasâsana granted in writing. Whoever refuses to pay this incurs the sin of killing cows at Benares or committing incest with mother or killing infants and cows.

Thus the *nanâdêsadavarû* (lit people of different countries) and *avatârû dêsadavarû* (people of 56 countries) have this dharmasâsana and *vartana-pantte* (list of dues to be paid) engraved

Śrî Basavêsvaryasvamiyavarû

Note.

2. This is a copper plate śāsana found in the same matt at Suttūr. No king is named here. It is dated Ś 1693 Khara sam Śrāvana su 10 (August 19, 1771) and records a grant by certain merchants to the matt at Kālangaridi of certain fees or taxes on the articles of merchandise in which they traded. This matt at Kālangaridi is believed to have been subordinate to the one at Suttūr. The record is full of orthographical errors. *kotta* is written as *komta*, etc.

46

At the same village Suttūr, on the pedestal of the *gaddige* (tomb) of Śivarātreśvāmī to the west of the village.

ಅದೇ ಸುತ್ತೂರು ಗ್ರಾಮದ ವೀರಸಿಂಹಾಸನ ಮರದ ಶಿವರಾತ್ರೆ ಸ್ವಾಮಿಗಳ ಗದ್ದಿಗೆಯ ಪೀಠದಲ್ಲಿ.

1. ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾಖಶು ೧೦ ಸನಿವಾರದಲೂ ಸಜನಸುದ್ಧ ಶಿವಾಚಾರ ಸಂಪಂ
2. ನರಾದಂತ ಶಿವರಾತ್ರೆ ದೇವರ ನಿರೂಪದಿಂದ ಲಿಂಗಜುಡೆರು ಬಸವಪ್ರತಿಷ್ಠೆನು ಮಾಡಿದ ಪುಣ್ಯದಸೇವೆ

Transliteration

1. Dundubhi-samvatsarada Mākha su 10 Sanivāradalū sajana-suddha- śivā-
chāra-sampan-
2. narādanta Śivarātre-dēvara nirūpadinda Lingana-oderu Basava-prati-
shtenu mādida punyada sēve

Translation.

On Saturday, the 10th lunar day of the bright half of Mākha in the year Dundubhi, by the orders of Śivarātre-dēvar, possessed of righteous conduct and pure Śaiva religious practices, Lingana-odeyar did the holy service of consecrating the Basava (bull)

Note.

This inscription is engraved on the pedestal of the sacred bull set up over the burial place (samādhi) of an ascetic of the Viṇāśaiva matt at Suttūr and the place is very sacred both to the matt and its disciples. Śivarātri Vodeyar of this record was one of the early heads of the matt. No date in the Śaka era is given. The characters look like those of the early part of the 16th century A. D. If we take Dundubhi, A. D. 1502-3, the date corresponds to January 7, 1503, a Saturday as stated therein. If we take 1562-3 Dundubhi, the date Feb 2, 1563, would fall on a Tuesday. The former is possibly the date intended.

the date, it is not possible to determine its exact English equivalent. The characters seem to belong to the end of the 15th century and the Rākshasa samvatsara of the record may be the same as 1495 A D

48

At the same village Tāyūr, on a fragmentary stone in the vacant site of the ruined Hanumantarāya temple at the entrance to the fort.

Size 2' × 1'

Old Kannada language and characters

ಅದೇ ತಾಯೂರು ಗ್ರಾಮದ ಕೋಟೆ ಬಾಗಿಲ ಹನುಮಂತರಾಯನ ಗುಡಿಯಿದ್ದ ಪಾಳು ನಿವೇಶನದಲಿ

ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1'

ಹಳಗನ್ನಡಕ್ಕರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ರಾಜ್ಯವಿಜಯ
2. ಸಂವತ್ಸರ ನಿತಿಮಾರ್ಗಪರ್ಮಾನ್
3. ಡಿಗಳ ಕೊಬ್ಬಣಿವರ್ಮ ಧರ್ಮ
4. ರಾಜ ಶ್ರೀಮತ್ ಪರ್ಮಾನ [ಡಿ] ಗಳ
5. [ಪಟ್ಟಂಗಟ್ಟಿ] ದ 9 ನೆಯ ಸಂವತ್ಸರವಾದ
6. ಸಂವತ್ಸರದಲು ವಿರದಿರ
7. ರಿ ಮಸ

Transliteration.

1. svasti śrī-rājya vijaya
2. samvatsara Nītimārgga perumā-
3. digala Kongunivarmma dharmma
4. rāja śrīmat Permmāna [di] gala
5. [pattam gatti] da 9 neya samvatsaravāda
6. samvatsaradalu 'viradira
7. rimasa

Note.

This inscription is engraved on a fragmentary stone and hence the record is very incomplete. It refers to the 9th regnal year of Kongunivarma-dharma (mahā) rāja Śrīmat Permānadi (son ?) of Nītimārga Permānadi, king of Śrī-rājya. The name of the year has worn away. After the date no further details are left.

Śrī-rājya or "fortunate kingdom" is the name used in inscriptions for the Ganga kingdom (Rice's Mysore and Coorg from Inscriptions, P. 38) from the time of Śrīpurusha (circa 726-776-*ibid* P. 50). The titles Kongunivarma-dharma mahādhirāja and Permānadi are applied to all the Ganga kings. Nītimārga is also a name applied to three Ganga kings. The characters seem to belong to the close of the 9th

At the village Táyûr in the same hobli, on a pillar in the ranga-mantapa of the Jagadêśvara temple.

Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ತಾಯೂರು ಜಗದೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ
ಕಂಬದ ಮೇಲೆ ಇರುವ ಶಾಸನ.

1. ರಾಕ್ಷಸ ಸಂವತ್ಸ	11. ಕಯ (ಣ) ವೊ
2. ರದ ಚಯಿತ್ರ ಸು	12. ಡೆಯ
3. ಧ ಂ ಲು ಶ್ರೀತ್ರಿಯಂಬಕ	13. ರಿಗೆ ಕೊಟ್ಟಂ
4. ಕಾ ? (ತಾ) ಲವಿ ಮಟದ	14. ಧಹುರ
5. ಚಿಕವೀರ	15. ದ ಹೊಲ
6. ಣೊಡೆಯ	16. ಕೊ ಂ
7. ರಸಿಸ್ಯ	17. ಯಬೂಮಿ
8. ರು	18. ಯ . .
9. ಪರ್ವಧರೇವ	19. ನಪಹರಿಸಿ
10. ರು ತ್ರಿಯಂಬ	

Transliteration.

1. Rākshasa-samvatsa-	11 ka-ya (na) vo-
2. rada Chayitra su-	12 deya
3. dha 1 lu śrī Triyambaka-	13. rige kottam
4. kâ (tâ) lavi-matada	14 tha Hua-
5. Chikavîra-	15. da hola
6 nodeya-	16 ko 15
7. ra sisya-	17 y1 būm1
8. ru	18 ya
9. Parvvatha-dêva-	19. n apaharis1
10 ru Triyamba-	

(There are 11 more lines below which are illegible.)

Note.

This inscription is incomplete as several lines below line 15 cannot be made out owing to the letters having been very lightly engraved and covered with several coatings of whitewash. The object of the record is to register the grant of a plot of dry land of the sowing capacity of 15 kolagas in the village Hua to Triyambakaya Vodeyar by Parvatadêvaru, disciple of Chikavîranodeyari, head of Triyambaka Kâlavi-matha. It is clear that both the donor and donee were priests of the Vîra-saiva sect. It is not known what became of the matt referred to in the record. Nor is it easy to determine the date of the donor nor of the donee. The date given in the record is Rākshasa sam. Chaitra śu. 1 and as no details are given to verify

century and it is hence possible that the record belongs to the reign of Nitimarga II, surnamed Mahēndīāntaka (C 886-913).

TIRUMAKŪDLU-NARSĪPUR TALUK.

49

At the town T -Narsipur, on a stone used for washing clothes in the backyard of Upādri Śīnivāsaṅgar

Size 3' x 2'—6".

Tamil language —Tamil and Grantha characters.

The text is printed as a Supplement.

Front

Transliteration.

1. svasti śrī piatāpachakravatti
2. śrī vīra Vallāladēvar prativī-rājya-
3. m panniy arulā nīrka Śakarai-yā-
4. ndu āyirattu oru nūrru orupaḍu
5. śenra Kilaka-samvatsarattu ch Chī-
6. ttirai-māsam Puniśaiyūr āna
7. Śrīrāmadēva-chchaturpēḍimangala-
8. ttu mahāsabhaiyōril Kauśi-
9. kan Ilaiyālvāhabhashtarum Bhā-
10. ratvāja Karumānikkālvār Pi-
11. libhashtarum utpatta mahāsa-
12. bhaiyōm [ma] hāmaikku Māligaiyu-
13. daiyān Nētiyālvān-Kaiyi-
14. l vāngi yitta ponnukkum
15. ponnara kkondū mannara
16. kkudutta nilam āvadu kumbāran-

Back

17. kâlil kilakkil śimai.
18. lumbaikku mērkulvāyik-(k)-
19. kuḷi mannukkum ponna-
20. ra kkondū mannara kku-
21. duttu kalladittu kkudut-
22. tōm Ilaiyālvārum Pīl-
23. liyālvārum utpatta mahāsa-
24. bhaiyōm Nētiyālvārukku
25. Ālugôḍāna
26. Kulôttungaśolapurattu p-
27. perīyanāttup perunterunkā-

28. ttu tulagâḍakanda Abai-
 29. ya-vallabha-deva-Vinnagaia-kô-
 30. yilukku tiruma saptamī amâsi-tô-
 31. rum idakkadavadâga Mâligaiyu-
 32. daiyâr Nêtiyâlvâr ūttanamm idu

Note

This belongs to the reign of the Hoysala king Vira Ballâla (II) and was issued in the year S' 1110 Kilaka, in the month Chittirai corresponding to March-April 1188 A.D. The object of the inscription is to record the grant of some land for certain services (not clearly specified) to be offered on certain days of the month, namely, the 7th lunar day of each fortnight and Full Moon-day, in the temple of Abhayavallabhadêvar, a form of Vishnu in the village Âlgôḍ, called also Kulôt-tungaśôlapura. Âlgôḍ is a village about a mile to the north-east of the town of Narsipur where the record is found and contains a temple now called Chennigarâya or Kêśava temple. Evidently the present grant was made for this temple. The donor is named Mâligaiyudaiyân Nêtiyâlvân and he is stated to have given a definite sum of money for the purchase of a plot of land (with boundaries specified) to the village assembly (mahâsabhai) of Puniśaiyûr called also Śrī Rrâmadêva-chchatur-pêḍimangala now known as Hunstûr, a village two miles to the west of T-Narsipur. The above village assembly of whom two members are named in the grant, Ilaiyâlvâha-bhashtar of Kauśika-gôṭia, and Karumânikkâlvâr Pillibhashtar of Bhâradvâja-gôṭra received the money and granted the land and set up the stone śâsana.

The record ends with the signature of the donor and no imprecation is found in the grant against its violators.

As the stone on which the inscription is engraved has been used for a long time as a washing board, some of the letters are much worn out. The figures of conch and discus and a cow are engraved on the back of the slab.

50

At the village Bairâpura, in the hobali of T-Narsipur, on the 1st slab in front of the Basavêśvara temple

Size 3'—6" × 1'—6"

Kannada language and characters

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೈರಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಬಸವೇಶ್ವರನ
 ಗುಡಿ ಎದುರಿಗೆ ನಟ್ಟಿರುವ ಒನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6"

1. ಅಂಗಿನವತ್ಸರದ ಕಾರ್ತಿಕ
2. ಬ ೭ ಗು ಶ್ರೀ ಮಂಮಹಾರಾಜಾಧಿರಾಜ

3. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಹರಹ
4. ರರಾಯರ ಧರ್ಮೋದ್ಧಾರಕ ತಿರುಮಕೂ
5. ಡಲ ನಾಥ ಪೊಡೆಯರ ಸಮಕ್ಷದಲ್ಲ
6. ಅಲುಗೋಡ ಗ್ರಾಮದ ಕೇದಾರನಾಥ
7. ಭಟ್ಟಗಳು ರಾಮಭಕ್ತಂಗೆಭ
8. ಯರಾಪುರವನ್ನು ಬಿಟ
9. ರಾಗಿ ಅಲ್ಲಿಯ ಹರಹಹ
10. ರಿಯಲುಳ್ಳ ದೇವದಾನವ
11. ನು ಕಳೆದು ಚತುಸೀಪೆ
12. ಪೊಳಗುಳ ಗದ್ದೆ ಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಏನುಳ್ಳ ಸರ್ವ ಸ್ವಾಮ್ಯ
14. ವನು ಅನುಭವಿಸಿಕೊಂಡು ಕಟ್ಟುಗುತ್ತ
15. ಗೆಯಾಗಿ ವರುಷವೊಂದಕ್ಕೆ ತೆಪುತ್ತು
16. ಸಿದಾಯಗ ೧೧ ಹೊನ್ನು ಅಕ್ಷರದಲು ಗ
17. ದ್ಯಾ [ಣ] ೦ ಹೆನ್ನೊಂದು ಹೊನ್ನನೂವರಿಷ
18. ವರಿಷಂ ಮಾಗದಲು ಕೊಡುತ್ತ ಬಹರು ಯಿ
19. ದನಳಿಡಿದವರು ಕಾಶಿ . . .
20. . . . ಕವಲೆಯ ಕೊಂದ ಪಾಪಕೆ
21. ಹೋಹರು
22. ವರು || —

Transliteration.

1. Angi-samvatsarada Kārtika
2. ba 7 Gu śrīmam mahā-rājādhirāja
3. rāja-paramēśvara śrīvīra Hariha-
4. rarāyara dharmōddhāraka Tirumakū-
5. dala-nāthavodeyara samakshadalli
6. Ālugōda grāmada Kēdāranātha-
7. bhattagalu Rāma-bhaktange Bha-
8. yirāpuravannu bita-
9. rāgi aḷliya haraha-ha-
10. nyalulla dēvadānava-
11. nu kaḷedu chatu-sīme-
12. volaḡula gaḍḍe bedḍalu
13. tōta tudike ēnulla sarva-svām̐ya-
14. vanu anubhavisikōndu kattugutta-
15. geyāgi varuṣa vōḍakke terutta
16. sidāya ga 11 homnu akṣharadalu ga-
17. dyā [na] m hamnnōndu homnanū varisha-
18. varisham Māgadalu kōdutta baharu yi-

19. dan alihidavaru Kâśi
 20 — kavileya konda pāpake
 21. hôharu ,
 22. varu

Translation.

On Thursday, the 7th lunar day of the dark half of Kârtika in the year Ângi [rasa] —

In the presence of Tirumakûdalanâtha Vodeyar, protector of the charities of Vîra Harihararâya, king of great kings, and lord of kings —

Kêdâranâthabhattacha of the village Âlugôd granted Bhayirâpura to Râmabhakta and therefore (the donee) will enjoy all the rights within the area (of that village) including all wet and dry lands, gardens, etc., within the four boundaries of the village with the exception of lands previously gifted for service to the gods. And he will pay the fixed sum of 11 varahas as *siddhâya* (quit-rent) in the month Mâgha of each year. Whoever violates this will incur the sin of slaying tawny cows in Benares

Note

This is an inscription of the reign of Harihara of Vijayanagar. From the imperial titles used and the name of the year Ângirasa it is evidently Harihara II that is referred to in the grant. The year Ângirasa did not occur in the reign of Harihara I (C 1336-1356). In Harihara II's reign (1377-1404) there is only one year Ângirasa S' 1314 and taking that year, the details of the date of the present grant correspond to November 7, A. D. 1392 which is a Thursday as stated in the grant.

Both the donor Kêdâranâthabhattacha and the donee Râmabhakta are private individuals. But who is this Tirumakûdlunâtha Vodeyar in whose presence the grant was made? He is evidently some officer of Harihara II who looked after the charities of the king (*dharmôddhâraka*). No such officer's name has been so far met with. It is possible to take Tirumakûdlunâtha Vodeyar as the name of the chief deity (Śiva called also Agastyêśvara) of the village Tirumakûdlu, a few miles from the inscription stone and *dharmôddhâraka* may mean one who helps the king to make charities. The title *Vodeyar* is, however, applied to kings, nobles and even heads of matts but not applied to gods. Hence it must have been applied here to some officer of the king.

51

On a second stone standing in the same place at Bairâpûr.

ಬೈರಾಪುರದ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಎನೆಯ ಚಿಕ್ಕ ಕಲ್ಲು.

1.
 2. . . . ಕ ಇರುಹಳೆ ಅಧಿಕಾರಿಗಳ

8. ಕಲಯೂರ ಅಧಿಕಾರಿಗಳ ತಿರುಮಕುಡಲ
4. ಹನುಮಂತೇಶ್ವರ ದೇವರ ದೀಪಅಮೃತಪಡಿಗೆ ಆಲುಗುಡು
5. ಬಯಿರವಪುರದ ವೊಕಲು ಅವರು ತೆಪುವಣ
6. . ಮೆಯನುಬಿಟ್ಟುಕೊಟ ವಿವರಯದಕೆ
7. ತಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ತಂದು ತಂದೆ ತಾ[ಯ]
8. ಗಂಗೆಯಲಿ ಕೊಂಡ ಪಪಕೆಹೋಹರೂ
9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ
10. ವಸುಂಧರಾಂ

Transliteration.

1.
2. kairuhale-adhikārigala
3. Kalyūra adhikārigala Tirumakudala
4. Hanumantēśvara-dēvara dīpa-amrita-padige Ālugudu
5. Bayiravapurada vokalu avaiu teruva cha-
6. meyanu bittu kota vivara yidake
7. tapidavaiu Gangeya tadiyalā tamma tande tā [ya]
8. Gangeyalā konda papake hōharū
9. sva-dattām paia-dattām vā . . .
10. vas-undharām

Note.

The first line at the top and a portion of the 2nd line of this record have become worn out and the letters thereof cannot be deciphered. What remains seems to register the gift of some taxes paid by the farmers (*vokkalu*) of the village Ālugūdu Bayiravapura (same as Ālgōd-Bayirāpura) for the service of illuminations and food-offerings of the god Hanumantēśvara of Tirumakūḍlu. The grant seems to have been made by certain officers of the villages Kairuhāl and Kalyūr. These villages are situated within a radius of 12 miles from the inscription-stone. The usual repitition occurs at the end of the grant

The grant is not dated. The characters seem to belong to about the 15th century.

52

On a 3rd stone standing at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ೩ನೆಯ ಕಲ್ಲು.

1. ಜಯಸಂವತ್ಸರದ
2. ಅಷಾಢ ಶುದ್ಧ ೧೦ ಅ
3. ಚೈತ್ರಾಯರ ಕಾಲದಲು
4. ಜೈರಾಪುರದ ಲಿಂಗಂ
೫. ೧೫ ೧೫೦೦

Note.

This is a vîragal set up in memory of a warrior named Linganna of the village Bairâpura in the reign of the Vijayanagar king Achyutarâya. No Saka year is given. The date is Jaya sam. Âshâdha śu 10. As the only year Jaya in the reign of Achyutarâya is S' 1456 the date corresponds to June 21, A. D. 1534.

53

At the village Hunasur in the same T.-Narsipur hobali, on a broken stone lying in a field to the north.

Size.

Tamil language Tamil and Grantha characters

The text is printed as a Supplement.

Transliteration

1. svasti śrî pratâpachakravatti śiî Vira Val-
2. lâlâdêvai prativî-iâjyam panniy aiulâ
3. nîrka Idai-nâttup Punisaiyû-
4. r âna Śimmadêva-chchaturpêdi-man-
5. galattu mahâsabhayôm svasti
6. śrî padinen-vishayattu Dêśa śala-
7. ttigandarku engal pâramattak-
8. ku vadakku Oianakku kilakku Ara-
9. śukku terku śrî Kayilâyattuk-
10. ku merku in-nâlu-pâdaiyukku-
11. tpatta bhûmiyai virapattana-
12. kall adittu kkuduttôm mahâ-
13. sabhayôm idukku irai-
14. kadaiyâdu Karkuda-u-
15. daiyânukkum Visaiyanallu-
16. lânukkum irai-ilî Aiyamani-
17. kâr-araśumakkalukku irai-ilî-

Note.

This Tamil inscription, like No 49, also belongs to the reign of the Hoysala king Vîra Ballâla but is not dated. The donors are the members of the village assembly of Punisaiyûr here called Śimmadêvachchaturpêdimangalam (now known as Hunsûr) situated in Idai-nâttu district. A plot of land seems to have been granted by them, free of taxes, to the *dêśa-salatti-gandar* (merchants' like nânadêśis) of the 18 *Vishayas* (countries). It is not clear who the donees are or why the grant was

made to them Some other persons named Karkuttadayân (stone engraver ?) and Visaiyanallûlân and Aiymanigâr (artisans of the five classes ?) and Araśumakk (princes ?) are also said to have been exempted from the payment of taxes.

54

At the village Kirugasû in the same hobali of T.-Narsipur, on a stone set in the land of Dêvîramma to the west of the village.

Size 2'—3" × 2'

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಿರುಗನೂರು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ
ಕಪ್ಪರ ಶಿಧ್ಧನ ಹೆಂಡತಿ ದೇವೀರಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

2'—3" × 2'

ಸೂರ್ಯ-ಚಕ್ರ-ಶಂಖ-ಚಂದ್ರ

1. ಗೋಪಿನಾದದೇವಂ ಶ[ರ]ಜು
2. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಭಾದ್ರಪ
3. ದಶು ೧೧ ಸುತಗಡೂರ ಲ
4. ಕ್ಷುಮಿನಾಥನವರು ಕಿಟ್ಟಿದಾ(ಗಾ) ನೂ
5. ರ ಲಕ್ಷುಮಣ ದಾಸರ ಮಗ ದೊಡ್ಡ
6. ಸಿಂಗರಿಯಮಗ್ಗೆ ಸರ್ವ್ವ ಮನೈವಾ
7. ಗಿ ಕೊಟ್ಟರು ಯೇ ಧರ್ಮವನು
8. ಆರೊಬ್ಬರು ಅಳಿದರೆ ಕಾವೇರಿ
9. ಯ ತಡಿಯಲು ಕವಿರೆಯ
10. ಕೊಂದಪಾಪದಲ ಕೋ
11. ಹನು ಸುಂಕಮಾನ್ಯ

Kannada language and characters

Transliteration.

1. Gôpinâtha-dêvam śa [ra] nu
2. Raktākshi-samvatsara Bhâdrapa-
3. da śu¹¹ Su Tagadûra La-
4. kshuminâthanavaru Kirudâsû-
5. ra Lakshumanadâsara maga Doddâ-
6. Singariya magge sarvvamânyavâ-
7. gi kottaru yi-dhamnavanu
8. ârobbaru ahidare Kâvêri-
9. ya tadiyalu kavileya
10. konda pâpadalu hô-
11. hanu sunka-mânya

Translation

Gôpinâthadêva is (my) refuge

On Friday, the 11th lunar day of the bright half of Bhâdiapada in the year Raktākshi, Lakshuminâtha of Tagadûr granted Kîrudâsui as *sarvamanya* to the son of Doddasingariya, son of Lakshumanadâsa. Whoever violates this charity will incur the sin of slaying tawny cows on the banks of the Kâvēri. Customs dues exempted.

Note.

This is a private grant made by one Lakshuminâtha, a native of the village Tagadûr (in Nanjangud Taluk). The donee's father is named Lakshumanadâsa but the donee's own name is omitted unless we take Dodda *Singariyamaga* as a proper name and Dodda *Singariyamagge* as the dative singular of that name. What was the nature of the grant? Either we might say that Kîrugasui, in line 4 was the village granted or we might interpret Kîrugasûia as the genitive of Kîrugasui, the village where the stone is found, and take Lakshumanadâsa as a native of Kîrugasûr. In this case the grant made was of customs dues of the village as stated in line 11 *sunka mânya*. The former interpretation seems to be preferable.

The Śaka year is not given. The date given is Raktākshi sam. Bhâdi sū 11, Friday. The characters seem to be of the 16th century. If we take S' 1426 Raktākshi the week-day is Wednesday, and if S' 1486 is taken the week-day is Friday. It is, therefore, probable that the date of the grant is Friday, the 11th lunar day of the bright half of Bhâdrapada in S' 1486 Raktākshi corresponding to August 18, A. D. 1564.

55

SHIMOGA DISTRICT INSCRIPTIONS.

SAGAR TALUK.

At the village Belagunji in the Hobali of Sâgar, on a slab in the ceiling of the Virabhadra temple.

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ದಿನ್ವಿಕ್ತನ ಶಾಸನಗಳು

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೆಳಗುಂಜಿ ವಿರಭದ್ರನ ಗುಡಿಯ ಮೇಲ್ಭಾಗದ ಹಾಸನದಲ್ಲಿ.

I ಮೇಲ್ಭಾಗದ ಹಾಸನದಲ್ಲಿ ಸೇರಿದೆ

II 1. ವಿರಚೋಳನ ವಿರಚೋಳನ ಕಾರುಣ್ಯಕರಂ ವೈ

- 2 ರಿ ನಾರಾಯಣಂ ಧಾತ್ರಿಯಲಿ ಬೊಂಬರಸಂ
 3 [ಕೊಸುಂ] ದದನೆಲಿವೊಲೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು [ತ್ತಿರೆವೈ]
 4 ರಿ ನಾರಾಯಣಂ ಅಂಜ್ಜಲೆ ವೆರ್ಗಡೆಯ ಮೇಲೆನಾ
 5 ಕರಗಂಡಂ ಕಾಬಕನ ಬೊಂಬೆಯನಾಯಿ
 6 ಪರಕನಾಡ ಯಿಂದನೋರಲಿ ಸಕಳಸೇನೆ [ವೆ]
 III 7 ರಸಿ ಪರಿತಂದು ಸಕವರುಪ್ಪ ರಂಗನೆಯ ಶುಕ್ಲ ಸಂವತ್ಸರದ
 8 ಕುಕಮಂ ಕಳಕುಳಂ ಮಾಡಿದಲಿ ಕಾಬಕನ ಬೊಂಬೆಯನಾಯಿಕ
 9 ಕೆ ಕಾಯಿದು ಬರುತಿಪ್ಪ ಣ್ಣಲಿ ವೆರ್ಗಡೆಯ ಸೇನೆಯಂ ಮಾರ್ಕೊಂಡು .
 10 ಕುದುರೆ ಧಟಾರುತ್ತಿವೆ ವಿಧಳನ ಪಟು ಮಟ್ಟಿ ಸುಬಳದಿಂ ಕುದುರೆ .
 IV 11 ದನು || ಕಾರಾಳಿಡಿಟ್ಟಿ ಪೊಣ್ಣದ್ದೊಡನಾಲಿಟ್ಟಂ
 12 ಕಾಬಕನ ಮಗ ಬೊಂಬನು || ಅಂತಿಪುವಂ ನೆಗ ಮೊಡ
 13 ತಗೆಯಾ ಹುಟ್ಟಿಯಂತಿರೆ ಶ್ರಾಂತಿಯ ನೇಳಿ ಕುದು
 14 ಹೋಹಾತ ತೈತ್ತಿ ಜೀವನಂ ಸುರ ವಧುಗಳು ಹೇವು ವಿಮಾ
 15 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸೋಮೋಜ ಮಾಡಿದ

Second

Translation

- 1 virachōlam vitaranadolu kārummyākaram vai-
 2 ri-Nārāyanam dhātuyali Bommarasam
 3 [Hosagun] dada nelevidinolu sukhadim rājyam geyyu [ttire vai]
 4 ri-nārāyanam Amnnale-verggadeya mēle Nā-
 5 karagandam Kābakana Bommeyanāya .
 6 Pulkanāda Yindasōrali sakala-sēne [ve]

Third

- 7 rasī paṭtandu Saka varuṣa 1191 neya Śukla-samvatsarada
 8 katakamann kalakulam māḍidalī Kābakana Bommeya Nāyaka
 9 ke kāyidu baṭutupp Annalavergadeya sēneyam mārkondū
 10 kudure thatāṭtūre vidalana-patū vattī sabaladim kudure

Fourth

- 11 ondanu^{||} kālāl idirchhi ponarddāde sālittam
 12 Kābakana maga Bommanu^{||} ant ruvam-negamoda
 13 tageyā hattiyanūre śāntiyan ēri kudu
 14 hōhāta tyakta jīvanam Suvadhugalu hēnavimā
 15 śī śī śī Sōmōja māḍida

Note

This inscription slab forms part of the ceiling of the Virabhadra temple. A portion of it containing the first few lines is hidden in the wall and cannot be seen. Even with regard to the remaining lines, the letters at the end of each line have been destroyed while sawing off the edges of the slab to make it fit into the ceiling. Hence the record is very incomplete.

It belongs to the time of Bommaiāsa, a general of the Śāntarā dynasty. The capital of this dynasty of kings is Patti Pombucha, same as the village Humcha in the Nagai Taluk. Bommaiāsa of this record was a general of the Śāntarās and stated in several inscriptions to have been iuling in Hosagunda, a village in Sagar Taluk (E C VII, Shimoga 61 VIII, Sagar 83, etc) It is also known that the Śāntarās were feudatories of the Hoysalas (E C VII, Shimoga 61)

The present record describes the heroic fight and death of a warrior named Bommeyanāyaka, son of Kābaka, in a battle at Indasoi in Pulkanādu fought against Annaleveggade. A battle against Annaleveggade is also referred to in two stone inscriptions of Hosagunda (E C. VIII, Sagar 137 and 138)

The name of the engraver is given as Sōmōja. The titles given to Bommaiāsa in the record are Vha-Chola (?) in liberality, a mine of kindness, a Nārāyana to enemies. Similar titles are also recorded in a stone inscription at Hosagunda (E C VIII, Sagar 140)

The date is not fully given, the name of the month and week-day having disappeared at the end of line 7. The year given is Ś 1191, Śukla and this corresponds to A. D 1269.

56

On a stone set up in the wet land of Keladi-Nānappa at the village Jambāni in the same Sagar Hobali

Size 4' × 2'

Kannada language and characters.

ನಾಗರ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಜಂಬಾನೆ ಗ್ರಾಮದ ಕೆಳದಿ ನಾರಣಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟ

ಪ್ರಮಾಣ 4' × 2'

- | | ಸೂರ್ಯ | ಲಂಕೆ | ಚಂದ್ರ |
|-----|---|------|-------|
| 1. | ಸುಧಮಸ್ತು ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಭಿ | | |
| 2. | ಚಂದ್ರ ಚಾಮರ ಚಾರಪೆ ತೈಲೋಕ್ಯನಗ | | |
| 3. | ರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜ | | |
| 4. | ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬಿ ಪರಂಪರೆ ನಿರ್ಗಮೆ | | |
| 5. | ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವ ಹೇಮಳಂಭಿ ಸಂವತ್ಸರದ ಕಾ | | |
| 6. | ರ್ತಿಕ ಶು ೧೨ ಪುಂಜ್ಯಕಾರದಲೂ ಶ್ರೀಮತುಕಾರ್ತೆ | | |
| 7. | ಪುರುಷೋತ್ತಮ ನಾಯಕರ ಮಕ್ಕಳು ಬಸವಪನಾಯ | | |
| 8. | ಕರು ಸಜ್ಜನಸುಧಾಸಿವಾಚಾರ ಸಂಪನ್ನರುಮಪ್ಪ | | |
| 9. | ದೇವಾಪುತ್ರ ಮಹಾ ಮಹತ್ತಿಗೊಳಗಾದ ಬಸವಾಪಟ್ಟಣ | | |
| 10. | ದ ಅನಂದಾನಿ ದೇವರು ಮುಂತಾದ ಮಹಾ ಮಹತ್ತಿಗೇ | | |
| 11. | ಕಲುಸಿಯಲು ನೀಲಕಂಠರಾಯರು ಕಟ್ಟಿಸಿದ ಮ | | |
| 12. | ರಕ್ಕೆ ಬಿಟ್ಟ ಸ್ವಸ್ತಿಯ ಸಿರಾಶಾಶನದ ಕ್ರಮವೆಂತೆಂದ | | |
| 13. | ರೆ ನಮಃ . . ಕಾಳಂ (?) ಕಾಳಾಂಚಿಗೆ ಸಲುವ ಬರೂರ ಸೀಮೆ ಯೊ | | |

14. ಇಗಣ ಚಿಕ್ಕಜಂಬಾನಿಲೂ || ಅಮಳಕೆ ಸರುವಿ ನೊ
 15. ಇಗಣ ಬಸವಿವೀರಗೊಂಡನ ಹಿರೆಹೊಂಡದ ಗದೆಯ
 16. ತುಂಡು ೧ ವೀರಗೊಂಡನ ಹೊಂಡದ ತುಂಡು ೧
 17. ಚಿಳಿಹೊಂಡದ ಗದೆಯುಸಿಗೆ ೧ ಅಂತು ಗದೆಯ ತು
 18. ಂದು ೨ ೨ ೧ ಗದೆಯ ಕಲವಿನ ಹಕ್ಕಲು ನಹನಂಪು
 19. ಹಿರೆರಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | ನಹಿರಂಜ್ಯೋದುಕ
 20. ದಾನ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶಿವಾರ್ಪಣಮಾಡಿ
 21. ದೆವಾಗಿ ಆಗದೆಗೆ ಸಲುವ ಚಿತು ಸೀಮೆಯ ವಿ[ವರ]
 22. ಮೂಡಲು ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ತಂಕಲೂ
 23. ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಪಡುವಲೂ ಹಾ
 24. ಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಬಜಗಲು ಹಾ
 25. ಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೆಗಡಿ ಯಂತೀ ಚಿತು ಸೀಮೆ
 26. ಪೊಳಗಾದ ಭೂಮಿಯಲ್ಲಿ | ಯೇನುಂಟಾದ ಗದೆ ಮ
 27. ಕ್ಕಿ ಮೆಕ್ಕಲೂ | ನಿಧಿ ನಿಜೀಪ ಜಲ ಪಾಶಾಣ ಮುಂತಾದ ಅ
 28. ಪ್ಪುಭೋಗತೇಜಸ್ವ್ಯಮ್ಯಗಳನು ಆಗುಮಾಡಿಕೊಂಡು ನಿಮ್ಮ
 29. ಸಿನ್ಯಸಿನ್ಯ ಪಾರಂಪಾರೆಯಾಗಿ ಆಳಿಭೋಗಿಸಿ ಬ
 30. ಹಿರಿ | ಯೆಂದ್ರು ಕೊಟ್ಟ ಸಿಲಾಶಾಸನ | ಯಂತಪ್ಪುದಕ್ಕೆ ಸಾ
 31. ಕ್ಷಿಗಳ | ಸೂರ್ಯ ಚಂದ್ರರೂ ಸಾಕ್ಷಿ || ಯದಕ್ಕೆ ಅವನ
 32. ಳುಪುತಾನೆ | ಕಾಶಿಯಿಲ್ಲೂ ಸಾವಿರ ಗೋವಕೊಂಡ ಪಾಪಕ್ಕೆ
 33. ಹೋಹನು ಮಾತಾಗಮನ ಮಾಡಿದ ಪಾಪಕೆ ಹೋಹನು

Transliteration.

- 1 subhamastu^{||} namas tunga-sua-s-tumbi-
 2 chandra-chāmāra-chāiave tralōkya-naga-
 3 rārambha-mūla-stambhāya Sambhave svasti śūja-
 4 yābhyudaya Śālivāhana Śākha-varuṣa 1519 ne
 5 parivartanakke saluva Hēmalambī samvatsarāda Kā-
 6 rtika śu 12 pumnyakāladalū śrimattu Kāre
 7 Puṇśōttama-nāyākara makkalu Basavapa-nāya-
 8 kau sajjana-sudha-sivāchāi-sampannarumappa
 9 dēvā-puṭhvi-mahā-mahattigolagāda Basavāpattana-
 10 da Annadānidēvaru muntāda mahā-mahattige
 11 Kaluśiyalu[!] Nilakanthāiāyaru kattisida ma-
 12 thakke bitta svasteya silā-śāśanāda kramaventenda-
 13 ie namma Kāla (?) kālāmhige saluva Barūa-sime-yo-
 14 lagana Chikkajambānilū^{||} ammalike-saruvino-
 15 lagana Basaviviragondana Hūē-hondada gadēya
 16 tundu 1 Viragondana hondada tundu 1
 17 Chalahondada gadēya singe[!] antu gadēyatu-

19. hirênge punnaya-vâga-bêkendu sahnanyôduka-
20. dâna-dhârâ-pûrvaka-vâgi Śivârpana mâdi-
21. devâgi â gadega saluva chatu-sîmeya vi [vara]
22. mûdalu hâkida Linga-mudre kale gadi tenkalu
23. hâkida Linga-mudre kale gadi | paduvalû hâ-
24. kida Linga-mudre kale gadi | badagalû hâ-
25. kida Linga-mudre kale gadi ymti chatu-sîme
26. volagâda bhûmiyalli | yêuntâda gade na-
27. kki mekkalû | nidhi nichêpa jala pâśâna muntâda a-
28. shta-bhôga tēja-svamyagalanu âgumâdi-kondu nimma
29. sisya sisya pâram-pâreyâgi âhi bhôgisu ba-
30. hiri | yendu kotta silâ-śâsana | yint-appudakke sâ-
31. kshigalu | Sûrya-Chandarû sâkshi || yidakke âvavan a-
32. luputâne | Kâśiyallû sâvira gôva konda pâpâkke
33. hôhanu mâta-gamana mâdida pâpake hôhanu

Translation.

Good Fortune. Praise of Śambhu.

Be it well. In the ever victorious and prospering year Hêmalambi, corresponding to the year 1519 of Śâlvâhana, on the holy 12th lunar day of the bright half of Kârtika.

The illustrious Basavapanâyaka, son of Kâre Purushôttama Nâyaka granted the following stone śâsana making a gift of land for the matt built by Nilakantârâya in Kalusi to Annadânidêvaru and others, the *mahâmahattu* (Viraśaiva priests) of Basavâpattana, followers of the righteous and pure Śaiva practices and belonging to the *mahâmahattu* of heaven and earth

In the village Chikka Jambâni in Baiûr-sîme belonging to our *kâlânchi* (estate), one piece of the rice-field of the Big pond belonging to Basavi Viragonda situated in Ammalike-saruvu, one piece in Viragonda's pond —one *singe* (a small plot of land) of the rice field of Chilahonda, comprising in all 2 pieces of rice-land and one *singe* including the *hakkalu* (plots of dry land around?).

All this land, we have given away, with pouring of water on gold and dedication to Śiva for the merit of our ancestors

The following are the details of the four boundaries of the wet land.—to the east, the stone marked with linga (newly) set up; to the south, the stone bearing the mark of linga set up to the west, the stone bearing the mark of the linga set up; to the north, the stone bearing the mark of linga set up.—

You may administer and enjoy, in a succession of disciples, all the rice-lands, etc., in the plot situated within the above four boundaries, with the eight-fold

powers and rights of possession such as surface or underground treasure, water springs, minerals

Thus is the stone charter granted —The witnesses to this are the sun and the moon Whoever violates this will incur the sin of killing thousand cows in Benares and the sin of incest

Note

This record registers the gift of some land in the village Chikka Jambāne (where the inscription stone is set up) for a matt of the Viśāśaiva sect set up in Kaluse, (same as Kalase, a village in the Sāgar Taluk a few miles off) by Nīla-kantārāya The donor is named Basavapanāyaka, son of Kāte Puushōttama Nāyaka and the chief donee is a priest named Annadānidēvaru. The Kāte Nāyakas were apparently subordinates of the Keladi kings The date of the grant is the 12th lunar day of the bright half of Kārtika in the year Hēvilambi, Ś 1519 and corresponds to 10th November 1597 A D

Bairu, a division including the village Jambāne is also referred to in other inscriptions of the same village (See E C VIII, Sagar 16, 18.)

57

On a Māstī figure set up in front of the Mārigudi in the same village Jambāni.
Kannada language and characters.

Size 3'—6" × 1'—9".

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಜಂಬಾನಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ವಿಗ್ರಹ

ಪ್ರಮಾಣ 3'—6" × 1'—9"

ಮೇಲ್ಭಾಗ	1	ದೇವರಾಯನ ಕಾಲದಲ್ಲಿ	6	ಚಲಯ ಬೇಗುರು
ಕೆಳಭಾಗ	2	ವಿಕ್ರತು ನಂವತ್ತರದ ಚ	7	ಯಜಯನ ಮಗತಿ ಚ
	3.	ಯತ್ಯ ಸುಡಚಲಾಯ	8	ಲಯ ಬೇಗೂರ ಮಾಸ್ತಿ ಸಾ
	4	ಲ ಕಾರಿಯ ಮದಿಯೂ	9.	ಯತ್ಯ ಮಂಗಳ ಮಹ
	5	ರಬಯಕುಂದದ	10	ಶ್ರೀ

Note

This inscription is engraved on a māstīkal which, unlike the usual stones of that class, contains the full image of the woman who immolated herself The first line of the record is written above the head of the woman and the remaining lines on a side below No definite date is given but the name of the king Dévarāya in whose reign the record was composed and the year Vikritu and the nature of the characters in the inscription suggest that the record belongs to A. D 1410 (Vikritu), in the reign of Dévarāya I of Vijayanagar.

The inscription records the death, as *sati* of Sâyakka, wife of Bayichaya of Chihya Bêgû in Bayikunda belonging to Kâriya Medeyûr on the 4th lunar day of the bright half of Chaitra in the year Vikrîtu probably equivalent to March 10, 1410 A D

58

On a Mâsti-stone in the village Keladi, in the same hobali of Sâgai

Kannada language and characters

Size 5' x 1—6"

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕೆಳದಿಯಲ್ಲಿರುವ ಮಾಸ್ತಿ ಪ್ರತಿಮೆಯ ಕಲ್ಲಿನ ಮೇಲೆ ಕೆತ್ತಿರುವುದು

ಮಾಸ್ತಿಯ ಪ್ರಮಾಣ 5'x1'- 6"

1. ಜಯಾಭ್ಯುದಯ	13 ಲಿ ಗುತ್ತಿ ರಾಜ್ಯ
2. ಶಕ ೧೩೨೬	14
3. ನೆಯ ತಾರಣ	15. ಕುಂ
4. ಸಂವತ್ಸರದ	16 ದ ನಾಡಕೆಳ
5. ಮಾರ್ಗಸಿರದ	17. ದಿಯಹರಿ
6. ಮವಸೆಯ	18 ಯಗೆ ಉಡಮ
7. ಲಿ ಶ್ರೀಮ	19. ಅ[ತನ]ಮದ
8. ತು ಶ್ರೀವೀರ	20. ವಳಿಗೆ ಮೇಲಿ
9. ಹರಿಹರ	21. ಗಲಡಿಪ
10. ರಾಯನುರ	22. ಹಿತಸ್ಥ
11. ಜ್ಯವನು ಅ	23. ಗ್ಗಸ್ತನಾದ
12. ಲುತ ಯುದ್ಧ	24 ನು

Transliteration.

1 jayâbhyudaya	13 li Gutti-râjya
2 Śaka 1326	14
3. neya Târana-	15 Kun-
4. samvatsarada	16. danâda Kela-
5. Mârgasirad a-	17 diya Hau-
6 mavaseya-	18 ya-gaudanu
7 li śrîma-	19 â [tana] mada-
8 tu śrî vira	20 valge Mēchi-
9. Harihara-	21 gaudi sa-
10 rāyanu ra-	22 hita sva-
11. jyavanu a-	23. igrastanâda-
12. luta yudda-	24 nu

Note.

This is also a māstigaḷ inscription and records the death of Mēchigaḷaḍi as a *sati* with her husband Hariyagaḷaḍa of Keladi in Kundanāḍ district in Gutti (Chandragutti) kingdom during the reign of the Vijayanagar king Harihara (II). The date of the record is Ś 1326 Tārana sam. Mārgaśīra ba. 30 corresponding to 2nd December 1404 A. D.

59

On a second Maṣṭi stone at the same village of Keladi

Kannada language and characters

ಕೆಳದಿಯ ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಒಕ್ಕೈ ಮೂಸ್ತಿ ಕಲ್ಲು

1. ಶಕ ೧೩೭೫		3 ಸಂಕಾರ್ತಿಕ ಶುಕ್ಲ
2. ಶ್ರೀಮುಖ		4 ೧೫ ಲು

Note

This is also a māstigaḷ inscription. The writer, however, has stopped in line 4 after merely giving the date. The name of the woman who died as *sati* is not given. It may be remarked that only the right hand of the woman is sculptured here and not her full image. Below the hand the figures of herself and her husband are carved in bas-relief. The date given is Ś 1375 Śrīmukha sam. Kār. ೨೦ 15, equivalent to 17th October 1453 A. D.

60

On a stone set up in front of the Viṭabhadra temple to the south of the village Nāḍakalsi in the same hobli of Sāgar

Size 3' × 1'.

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ನಾಡಕಲಸಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ವೀರಭದ್ರ

ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲು

ಸೂರ್ಯ

ಸಿಂಹಲರಾಜ

ಚಂದ್ರ

ಪ್ರಮಾಣ 3' × 1'

1. ಶ್ರೀಗಣಾಧಿಪತಾಯಾನಮಃ || ಶ್ರೀಅಘೋರೇಶ್ವರಾಯಂ
2. ನಮಃ | ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭ
3. ಚಂದ್ರಚಾಮರ ಚಾರವೆ || ತ್ರೈಲೋಕ್ಯನಗರಾ
4. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಾಂಭವೆ || ಸ್ವಸ್ತಿ
5. ಶ್ರೀಜಯಾದ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕವರತ
6. ೧೪೫೫ನೆಯ ಪರಿವರ್ತನಕ್ಕೆ ಸುಖವೆ | ಶ್ರೀಮುಖ
7. ಸಂವತ್ಸರದ ಶ್ರವಣ ಶು ೫ಲು ಶ್ರೀಮತು ಕೆಳದಿ
8. ಯ ರಾಮರಾಜನಾಯಕರೂ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿದ

9. ಸಿರಾಶಾಪನದ ಕ್ರಮವೆಂತೆಂದರೆ | ನಂಮಹಿರಿಯ
10. ರಿಗೆ ಸಕಲಪುಂಜ್ಯ ವಾಗದೇಕೆಂದು | ಶಿವಲೋಕಪ್ರಾ
11. ಪ್ರಿಯಾಗದೇಕೆಂದು | ನಂಮೈ ಕಾಣಾಚಿ ಸೀಮೇಕೆಳ
12. ದಿ ಸೀಮೆಯೊಳಗಣ ಕಲಸೆಯ ಪೇರೆಯ ಸೆ
13. ಚೆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗು ಹರದರಿಗು ಆಪುತ್ರಿ
14. ಕೆಯಧಾರೇನೇಮುಬಿಟ್ಟ ವಾಗಿ | ಮುತವಾದ
15. ವರಿಗೆ ಅಂಣತಮ ದಾಯಾದ್ಯ ಸಾವಂತರು
16. ಆರಾದರೂ ಯದರೆ | ಅವರು ಉಂಜಲಿ | ಅರೂ
17. ಯಲ್ಲದಿದ್ದರೆ ಮುತವಾದವನ ಹೆಂಡತಿಗೆ ಕೊ
18. ಟ್ತು ಮಿಕ್ಕದ ಕೆರೆಕ[ಟ] ದೇವಸ್ಥಾನಕ್ಕೆ ಕೊಡೋಣ ವಲ್ಲ
19. ದೆ ನಂಮ ಅರವುನೆಗೆ ತೆಗೆದುಕೊಳ್ಳಲ್ಲ | ನಂ
20. ಮ ಕಳದಿ ಸೀಮೆಗೆ ಸಲುವ ದೊರೆಗಳಾರಾದರೂ ಕಕ್ಕು
21. ಲತೆಯ ಮಾಡಿ ತೆಗೆದುಕೊಂಡೆಗೆ ಎಮಲೋಕ ಪ್ರಾಪ್ತಿ
22. ನರಕಲೋಕ ಪ್ರಾಪ್ತಿ | ತಂಮ ಮಾತುಗಮನವ ಮಾಡಿದ
23. ದೋಶಕ್ಕೆ ಹೋಹರು ಎಂದು ಆಪುತ್ರಿಕೆಯಧಾರೆ
24. ನೆರ್ಲೆದುಬಿಟ್ಟು | ಬರದು ಪ್ರಸಿದ್ಧಿಯ ಮಾಡಿ
25. ದ ಶಿರಾಶಾಪನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿ ಆದಿತ್ಯ ಚಂದ್ರಾ
26. ವನಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿ ರಾಪೋಹಪ್ರದಯ
27. ಯಮತ್ವ ಅಹಶ್ವರಾಶ್ಚ | ಉಭಯ ಚ
28. ಸಂಧ್ಯಾ ನಾ | ಧರ್ಮೋಪಿಪಾಪಾತಿ ನರಶ್ಚಪು
29. ತ್ತಂ ||೦|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾ
30. ಛೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಯರ್ಗಮವಾ
31. ಪೋಷಿತಪಾಲನಾದಚುತಂ ಪದಂ||
32. ಸ್ವದತ್ತಾದ್ಯಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ
33. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
34. ಸ್ವದತ್ತಾ ನಃ ಪಲಂ ಭವೇತು ||೦||

Transliteration

1. śrī Ganādhīpatīyam namaḥ¹ śrī Aghorēśvarīyam
2. namaḥ¹ śubham astu namas tungaś-śiraś-chumbhi-
3. chandra-chāmara-chāraṇe¹ trailōkya-nagaśi-
4. rambha-mūla-stambhāya Śāmbhava¹ svasti
5. śrī jayābbudaya Śahivāhana śaka varuṣa
6. 1495 neya parivartanaḥ saluva¹ Śimukha-
7. samvatsaraḥ Śravana śu 5 lu śrīmatu Keladi-
8. ya Rāma-rāja-nāyakaṛū pratishṭheya mādisida
9. silā-śāsanada kramavantendare¹ namma hīrya-
10. rige sakala-punya-vāgābhēkendu Śivalōka-prā-
11. ptiyāgābhēkendu¹ namma kāñchi-śīme Kela-
12. di-śīmeyolagana Kaliseya pētheya se-

13. ti pattanasvāmigaḷigu haradaḷigu aputi-
14. keya dhāṇeneraḍu bittevāgi ! mṛutavāda-
15. vaṇige amna tamma dāyādya sāvantarū
16. āṛāḍaṛū yidaṇe! avaiu unnalī āṛū
17. yilladiddare mṛutavāḍavana hendatige ko-
18. ttu mikkada kere kate devastānake kodōna-valla-
19. de namma aṛāmanege tegeḍu kolalillā nam-
20. ma Keladī-sīmege saluva doregalārādarū kakku-
21. liteya māḍi tegeḍu kondaṇe Eṇalōka-prāpti
22. naṛaka-lōka-prāpti! tamina mātīu-gamanava māḍida
23. dōśake hoharu endu aputrikeya dhāre-
24. n eireḍu bittu! baradu prasiddhiya māḍi-
25. da śilā-śāsina! yidakke sākshi āḍitya-chandrā-
26. vanilō' nalaścha dyaur-bhūmū āpō hrudaya-
27. m Yamaś cha ahaś cha rātrīś cha! ubhaya cha
28. sandyanā! dharmōpi janāti naraś cha vru-
29. ttam || o || dāna-pālanayōr madhyē dānā-
30. chhrēyō nrupālanam! dānāt svargam avā-
31. pnōti pālanād achutam padam
32. svadattā [d] dvigunam pumnyam paradattā-
33. nu-pālanam! para-dattāpahārēna
34. svadattā mih-palam bhavētu

Translation

Obeisance to Ganādhipati. Obeisance to Aghôrêśvara
 Good fortune Salutation to Śambhu

Be it well On the 5th lunar day of the bright half of Śrāvana in the year Śrīṃukha corresponding to the year 1495 of the Śâlivâhana era, the illustrious Râmarâjanâyaka of Keladī set up the following stone śāsana.—

In order that our ancestors might obtain spiritual merit and attain the region of Śiva, we have granted with pouring of water the right of *aputrike* (succession to the estates of people who die leaving no issue) to all the *settles*, *pattanasvâmis* and merchants of the *pêthe* (bazaars) of Kalise in Keladī-sīme, which has been conferred on us (by the king) In case the deceased have elder or younger brothers, or kinsmen, etc., they might enjoy the estate If none such is forthcoming, the widow of the deceased might take the estate and that which is left (after her death?) might be given away for a tank, embankment or temple. But it will not be taken to our palace. In case any rulers of Keladī-sīme seize the same by greed, they will go to the region of Yama and hell They will incur the sin of incest with their mothers.

Thus is the right of *aputrike* given away with pouring of water and the same is written (on stone) and published in this stone *sâsana*

The witnesses to this —the sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night, the two twilights, and Dharma know the deeds of man —

Between protecting a giant and making a new giant, protecting is more meritorious than making a giant. By making a grant, one attains *svarga* (a heaven from which there is a fall) but by protection of a giant one attains a region from which there is no fall. It is hence as meritorious to protect another's gifts as to make a gift oneself. By seizing what another has given away, one's own gifts become fruitless.

Note

This record is of some interest as it describes an important concession relating to the succession to the estates of persons who died without leaving issue. According to the present record the kings of Keladi gave up the right of escheat to such property, and allowed it to be given away, in case there were no agnates of the deceased and after due provision for the widow, to some public charity such as construction of tanks, temples, etc.

But this privilege seems to have been conferred on the merchants of the village Kalase where the inscription is found. Whether similar privileges were conferred on other villages it is difficult to say though it is quite probable that such rights were granted elsewhere also in the kingdom of Keladi. This information regarding escheat to the king is interesting to students of Hindu law.

The date of the grant Ś 1495 Śrīmukha Śrāv. śu 5 corresponds to August 3, 1573 A. D. and the king who issued it was Rāmarājanāyaka, king of Keladi (1570–1582 A. D.)

61

On a Viragal set up in the door way of the Virabhadra temple at the same village Nādakalasi.

Size 5'—6" × 1'—0"

Kannada language and characters

ನಾಡಕಳಸಿಯ ವೀರಭದ್ರನ ಗುಡಿಯ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ದಂಪತಿಗಳು

ಚಾಮರಗೌಡ

ಶಿವಲಿಂಗ, ಪೂಜಾರಿ.

ಪ್ರಮಾಣ 5'—6" × 1'—0"

1. (ಚೆಕ್ಕೆ ಎದ್ದಿದೆ) ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಮಾ
2. ಮಗಳು ಬೊಮ್ಮರಸಿ ಯೂ ದೇವರ ಪಾದ [ದಲ]
3. ಮಂಗಳವಾರದಲೂ ಕಲಸೆಯ ರಾಮ ಗ ಉಡ [ಮೊಸಾ]
4. ಯೂಜ್ಯವನೆಯಿದಿದರು. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

Note.

This is an inscription engraved on a *vīragal* containing the usual sculptures including the figures of a husband and wife, Śivaliṅga, etc. A part of the first line has peeled off and several letters are hence lost.

It records the death of Rāmagauda, resident of the village Kalise and his wife Bommaraśi on a Tuesday in the year *Durmatī*. Although the Śaka year is not given the characters indicate that the year meant is probably 1201 A. D. (*Durmatī*).

62

On a *Vīragal* set up on a side of the same *Vīrabhadra* temple at Nāḍakalasi.

Kannada language and characters.

Size 2'—6" × 3'—0".

ಅದೇ ನಾಡಕಳಸಿಯ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಎಡಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2—6" × 3'—0"

(ಮೇಲ್ಗಡೆ ಸಿಂಹಲರಾಟ, ಕೆಳಗಡೆ ದೇವಸ್ಥಾನ, ದೇವಸ್ಥಾನದ ಒಂದು ಭಾಗದಲ್ಲಿ ಕೈ ಮುಗಿದುಕೊಂಡಿರುವ ಭಕ್ತ, ಮಧ್ಯದಲ್ಲಿ ಶಿವಲಿಂಗ, ಪೂಜಾರಿಗಳು ಬಲಭಾಗದಲ್ಲಿ ಬಸವ, ಕರಡವಾದ್ಯವನು)

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶ್ರೀಮನು ಮಹಾ [ಮಂಡಲೇಶ್ವರಂ] ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ
2. ಪಾದ ಪದ್ಮಾರಾಧಕಂ ಶ್ರೀ ವನು ರರ ಗಂಡ
3. ಬೀರರಸರು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ವಿರೋಧಿಕ್ರತು
- 4 ಸಂವತ್ಸರ ೮ [ಪ್ರಾ] ಡ ಬಹು . ವಾರದಂದು ಶ್ರೀ ಮನು ಮಹಾ

[ಮುಂದಕ್ಕೆ ಕಾಣುವುದಿಲ್ಲ.

Note

This is also another *vīragal* inscription. The sculptures dealing with the Kailāsa scene usual in such stones are very elaborately carved in this *vīragal*, a miniature temple with a lion face above, with the Śivaliṅga, priests, bull, hero with folded hands, and bandsmen inside the temple. Only a portion of this *vīragal* has been recovered from the earth where it was buried. The rest seems to have been cut off and transferred elsewhere.

The inscription seems to record some event, probably the death of a hero, during the reign of the illustrious mahāmandalēśvara Bīraraśa, worshipper of the holy lotus feet of the god Bīllēśvara in the year *Virōdhikṛit*, in the dark half of the month *Āshāḍha*. Evidently the *Śāntara* king or feudatory Bīraraśa, several inscriptions of whose reign (E. C. VIII, Sagar 119, 146, 150, etc.) are recorded in the neighbourhood is referred to here and the year *Virōdhikṛit* may correspond to 1251 A.D.

On a vîragal set up in front of the same Vîrabhadra temple in Nâdkalasi.

Size 4' × 4'.

Kannada language and characters

ನಾಗರದ ತಾಲ್ಲೂಕು ನಾಡಕಳಸಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4' × 4'

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1. ಜ್ಯಂಗಯ್ಯತ ಮಿರೆ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಸು || ಸ್ವಸ್ತಿ
2. ಶ್ರೀ ಮಂಮ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ಸಿಂದ ಗೋವಿಂದ ಸಿತಗರ ಗಂಡ ಪಾ
3. ತಾಳ ಚಕ್ರ ವರ್ತಿ ಯೀಶ್ವರದೇವನ ತಮ ಸೋಯಿ ಬಲ್ಲಹ ದೇವ
4. . . ದ್ರಾಸನಂ ಬೀರರಸ ಬೊಮ್ಮರನುಂ ಹೊಂಬುಚ್ಚದ ಕಾಳೆಗಡಲು
5. ತಲು ತಿಲ್ಲಿದು ಮೇಡಿದು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದನು||

Transliteration

1. . . . jyam geyvutamire Kîlaka-samvatsarada Pâlguna su svasti
2. śrîmam mahâmandalêśvara Sînda-Gôvînda sitagara-ganda Pâtâla-
3. chakravartti Yîsvaradevana tamma Sôyi-Ballaha-dêva.
4. . drâsanum Bîrarasa Bommarasanum Hombuchchada kâlegadalu
5. talutiridu meredu suralôka-pîaptanâdanu.

Note.

This is also another vîragal inscription, the top portion of which is lost. Some letters in the beginning of lines 3 and 4 have also become worn out and are not legible. The record is dated in the bright half of the month Phâlguna in the year Kîlaka and mentions the death, in a battle at Hombuchcha (same as the village Humcha in Nagar Taluk), of Bîrarasa Bommarasa and Sôyi Ballahadêva, younger brother of Îśvara-dêva who has the titles mahâmandalêśvara, Sînda-Gôvînda, punisher of adulterers.

The above titles of Îśvaradeva show that he was a king of the Sînda dynasty, who is referred to in an inscription at Kuppatûr (E. C. VIII Sorab 276 of about 1180 A. D.). Bîrarasa Bommarasa was either a warrior under him or was the same as the Śântara king or feudatory of that name. The year Kîlaka of the present record may therefore be the same as 1188-1189 A. D. and the record belongs to the close of February in 1189 A. D.

On a stone set up in the wet land of Gauribhattar, to the west of the same village Nâdkalsi.

Size 3'—0" × 3'—9".

Kannada language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವ ಗಾರೀಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 3'—9"

ಸೂರ್ಯ.

ಚಂದ್ರ

1. ವೇದಾಂಭಾ	6 ಅದಿಯಪನಾಯ್ಕ
2. ನಪ್ಪನವ್ರಿತ್ತಿ	7. ಬಾಗಿಲ
3. ಪ್ವಗೊತ್ರದ	8. ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೨ ಲೂ
4. ರುಕುಶಾಖೆಯವರಿ	9 ಸ್ವಭಾನು ಸಂವತ್ಸರ
5. ರೂಕೊಟ್ಟಧರ್ಮಸ್ವ	

Transliteration

- 1 Svabhānu-samvachhara-
2. da Kārtika śudha 12 lū
- 3 Bāgila
- 4 Ādiyapa-nāyaka-
- 5 rū kotta dharmasva
- 6 Ruku-śākhēya Vāsī-
- 7 shtha-gōtrada
- 8 Vedānti Bhā-
- 9 nappana vritti

Translation.

This is the *dharmasva* (estate of charity) given by Ādiyapanāyaka of Bāgila on the 12th lunar day of the bright half of Kartika in the year Svabhānu —

The vritti of Vēdānti Bhānappa of Rikśākhā and Vasishtha-gōtra

Note

A peculiarity of this inscription is that the lines are written in a wrong order. Their order, as found in the inscription, is as follows —8, 9, 7, 6, 5, 4, 3, 2, 1 The characters seem to belong to the latter half of the 18th century A. D. and the date of the record, Svabhānu sam. Kār śu 12 may be equivalent to 17th November, 1763 A. D.

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On a stone set up in the wet land of the patel to the south of the same village Nāḍkalasi

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಪರ್ವತದ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

ಸೂರ್ಯ, ಚಂದ್ರ

ಉಳಿ, ಕೊಡತಿ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಿಂ ನಮಃ ನಮಸ್ತುಂಗ ಶರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೇ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಾಂ

3. ಭವೆ ಸೈಸ್ತಿ ಶ್ರೀ ಜಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಪೂ
4. ವರಂಪ ಸ ೧೦ ೪೦ ೨೯ ಪರಿವರ್ತಕೆ ಶಲುವ ಕ್ಷಯ
- 5 ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಹುಳ ೧೦ ಮಿಯಲು ಎಡವ
- 6 ಮೂರರಿ ಕೆಳದಿಯ ಚಗುಡಗೌಡರು ಕಲಸೆಯ ಕಲು
7. ಕುಟಿಗೆ ವೀರಪ್ಪೆಯನ ಮಕ್ಕಳಿಗೆ ಕೊಟ ಭೂಮಿ ಹಂಣಿ [೦]
- 8 ದಾ ಗಂಡಿಗೆ ಮೂಲವೆಂದು ಕೊಟ ಭೂಮಿ ಅರು ಆಳು
9. ಪಿಡವನು ತುನ ತಾಯಿ ತಂದೆಯ ಬ್ರಾಹ್ಮಣರ ೧೦೦೦ ಗೋವಾ
10. ಸವಿರಾ ಇದನೆಲವನು ವಾರಣಸಿಯಲಿ ಕೊಂದಾಯೊಶಕೆ ಹೋ
- 11 ಗಲಿ ಪಾಲಿಸಿದ ಅವನೂ ಸುಖ ರಾಜ್ಯವನು ಆಳುಹನು

Transliteration

1. śrī Gaṇādhīpatim namaḥ namaḥ tunga-śīras-tumbi-chandra-chā-
- 2 maia-chāave ¹ trailōkya-nagarārambha-mūla--stambhāya Śam-
3. bhava svasti śrī jayādabhūdaya Śālivāhana shakha
4. varuṣa sa 10 40 29 parivartake śaluva Kshaya-
- 5 samvatsarada Mārgaśīra bahula 10 miyalu Edava-
6. murāri Keladiya Chaudagaudaru Kaliseya kalu-
7. kutiga Virapāyana makalige kota bhūmi hemmi [n]-
8. dā gandige mūlavendu kota bhūmi aru ālu-
- 9 pīdavanu tanna tāyī tandeya brāmhāna 1000 gōva
10. savirā idanelavanu Vāranaśiyālī kondā dośake ho-
11. galī pālisida avanū sukharājyavanu āluhanu

Note.

This inscription begins with an invocation to the gods Gaṇeśa and Viṣṇu and records the gift of some land (apparently the plot of the wet field in which the śāsana stone is set up) by the king of Keladi named Chaudagauda to the children of Virapaya, *kalukutiga* (stone-carver) of the village Kalise. It was stipulated in the grant that the above estate should follow the rule of succession to males through females. The usual imprecation against the violaters of the grant is given at the end. The date given is Ś 1429 Kshaya sam Mār. ba 10 Kshaya is Ś 1428 and not Ś 1429 as stated in the record. Taking the name of the year as correct, the date corresponds to 9th December 1506.

This inscription therefore belongs to the founder of the Keladi state, Chaudappa-nāyaka (1499-1513). Records of this ruler are rather rare and it is interesting to note that only the title Edava-Murāri is applied to the king. The rule of succession laid down in this record is known as Aliya-santānam, descending to sister's son and is often found in parts of Malnad and the adjoining Kanara District. The stone-engravers were often patronised by the kings and nobles and granted small pieces of land for their maintenance.

1. svasti samadhi-gata-pañcha-mahā-sabḍa-mahā-maṇḍalēśvara Uttara-
Madhurā-dhīśvaram Patti-Pomburchecha-

2. pura-varâdhîśvaīam Padinâvatî-dêvîlabdha-vara-pīasâda mīga-madâ-
môda sāhasôddâma mandalika-
3. dala-Rudra Tonda-mandalika-kulâchala-vajra-danda īpumandalika-
patanga-dîpâmkura nâmadî-sa-
4. masta-prasasti-sahitam śī-Viraśyântara-dêvaīu Sântalige-sâyiramumam
suka-sankatâ-vinôda-
5. dim rājyam-geyyuttavire tatu-pâda-padmôpajîvi || svasti samasta-
prasasti-sahitam diôhi-
6. ghaṭṭa īpu-Kumâra-Târaka-Sadânana sāhasa-Vainatêya satya-
Râdhêyan asahâ-
7. ya-saurya harusa-Nârâyana nâmadî-samasta-prasasti-sahitam śrīmatu vi-
8. ra Bīraranasaliya Tailarasam Haratâlu-hanneradu Kâdavarige-hanneadu
Ka-
9. ttigehallî Nâḍavallî Nellivâdî sahita yâluttavīṇalu Ānanda-samvatsarada
Chaitra su-
10. ddha dasamiyandu Mûdanâda Dêsinga-verggade Sūyamma-verggade
Hīriya Hāṇikavam
11. hāydu sere-karuvam kondu hôgal â-nâda samasta-huyyalu Simgadêvana
Sâtali-
12. geya nāyakarellam tâgalu Nellivâdiya prabhu Belagauda Bâgiyabbe-
gāvitīya
13. suputram Śivapâda-śêkharam Kalyamma-gaudana magam Beleyam pōgi
taltirida parâ-
14. kramaventendade || kakkambim moneyambim nelegakkam billāntu kella
kellambugalim cha-
15. kkane ponarddara talegalu mukkane pōpīnegam echcha Belan
āhavadedeyolu ||
16. āruva marulu aruna-jalamam pīruva marulu penada vahaleya molakālam
kāru-
17. va nariy ahagam pārūva khaga Bēlanūda samaiānganadolū | vii ||
18. ānta virôdhî-sēneyan agurbīnolānt mīdallî vīravikīānta-saiāligalu ta-
19. nuvan urchchalodam Śiva yendu vīra-siddhāntada postakam tavanekôlōl
alurvvisidante vīra-vikrānta-
20. van āsevattu kalî Bēlayan eydida Dêva-lôkavam || antātan-ālutanakke
mechchî Tailarasa .
21. lagereyolage arevattalu gaddeyam nettaru-kodegeyāgi bittan idan
alidan ā-
22. van orvvam Vāranâsî Kuruksêtradalū sâsî[ia]-kavileya Brāmhanara
konda pātakan idam prati-
23. pālīsīdam ā-Brāmhanaram kavileyan ā-kshêtradalū dāna-gotta phala sva-
dattam para-dattam

- 24 vâ yô haiêti vasundharâ śashti-varu[sha]-sahasrâni vrishttâyâm jâyate
krimi
25. Saka-varuśa 1117 ne çandu sênabôva Bommayyana baraha

Translation.

Be it well While the illustrious Vira Syântaradêvaru, obtainer of the band of five musical sounds, *mahâmandalêśvara*, lord of the Northern Madhura, lord of the excellent city of Pattu Pombuichcha, obtainer of excellent boons from the goddess Padmâvatî, delighter in musk, great in prowess, a Rudra to the troop of *mandalîkas*, a thunderbolt to the mountain that is the Tonda-mandalîkas, a lamp to the moths, the hostile mandalîkas, possessed of all these attributes—was ruling the kingdom of Sântalige Thousand in peace and wisdom —

While a dependant on his lotus feet —Tailarasa, nephew (aliya) of Bîrarasa, possessed of all the excellent attributes, a grind-stone to enemies, Shanmukha to the Târaka the hostile princes, a Garuda in prowess, a Karna in honesty, mighty without the help (of others), a Nâiâyana in joy, possessed of all these titles —was ruling Haratâlu 12, Kâdavarige 12, with Kattigahalli, Nâdavalli and Nellivâdi —

On the 10th lunar day of the bright half of Chaitra in the year Ânanda, on Dêsingaverggade and Snyammaverggade of Mûdanâd marching on Hirîya Hârîka and carrying away the calves (cattle) —the uproar of all the nâd reached Singadêva and all the nâyakas of Satalige. Thereupon Bêleya, son of Kaliyammagauda, whose head is on the feet of Śiva and the excellent son of Belagauda, chief of Nellivâdi and Bâgiyabbegâvitî, marched to battle and fought and slew (the enemies) and displayed his might thus —

Bêla, a sun to the earth (?) took his bow and shot in the battle-field jagged and pointed arrows, all rushing one upon another, in such a manner as the heads of the fighting opponents flew away rapidly In the battle-field where Bêla slew (enemies), (could be seen) demons crying out vociferously (in joy), and sucking blood, and jackals vomiting the knees of numerous dead bodies (swallowed) and vultures flying. During his fierce fight with the enemy troops, numbers of arrows discharged with all the might of heroes pierced his body, and the brave Bêlaya exclaimed “O Śiva” and fell on the earth like a book treating of the philosophy of valour resting on a *tavanekôl* (*tavanekôl* a kind of stand for books) and eager to follow the path of the heroes, he reached heaven

Pleased with his valour, Tailarasa granted as *nettaru-kodage* half a *mattal* of rice-land in . Whoever destroys this will be guilty of killing a thousand cows and Brahmans in Vâranâsi and Kurukshêtra Whoever protects this will get the merit of giving away those cows in those sacred places to those Brahmans. He who seizes lands given away by himself or others will be born as a worm in ordure for sixty-thousand years

Written by Sênabôva Bommayya in the Śaka year 1117

Note

This viragal inscription describes the exploits of a warrior named Bêlagauda while protecting the cattle of Hînya Hâiraka, a village in the present Shikarpur Taluk, during the reign of the Sântara king Vîra Sântaradêvarîu over the Sântalige Thousand kingdom Tailarasa, nephew of Bîrarasa, is stated to have been governing under him Haratâlu 12, Kâdavarige 12, Kattigahallî, Nâdavallî and Nellivâdî and Singadêva was the chief of the *nâyakas* of Sântalige district The attack on the village was made by Dêsingaverggade, etc, of Mûdanâd and Bêleya fought for the defence of the village on behalf of the Sântaras The event is said to have taken place in Ânanda Sam Chaitra su 10 No Saka year is given here But in L 25 a grant of land is stated to have been made by the prince Tailarasa in memory of his valour in Ś 1117 Hence the year Ânanda referred to before must be Ś 1116 and the date of the battle Chaitra su 10 corresponds to April 2, 1194 A D

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On a 2nd viragal near the Siddhêśvara temple in the same village Bairâpur

5' x 3'

Kannada language and characters

ಅದೇ ಬೈರಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5' x 3'

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬ ಮಹಾ ಮಣ್ಣುಳ್ಳೇಶ್ವರಂ ಪದ್ಮಾವತೀಲಬುಧವರಪ್ರಸಾದ ಮೃಗ ಮದಾಪೋದನಾಮಾದಿ ಪ್ರಸಸ್ತಿ
2. ಸಹಿತ ಶ್ರೀಮತು ವಿರಸಾಂತರದೇವ ವರುಷದ ೧೯ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ಮೈಸಾಖ ಸುಧ ೫ ಬ್ರಹ್ಮವಾರ
3. ದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತು ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ ಒಜಣದೇವರಸರುಂ ಪ್ರೀದೀಶ್ವರನಾಗಿ ಕಲ್ಯಾಣದನೆಲೆವೀ
4. ಡಿನೋಳು ಸುಕಸಂಬತಾವಿನೋ (ದಿ) ದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ಸುಮಿರೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹಿರಿಯದಂಡನಾಯಕರು ಅರಳಯನು
5. ಬನವಸೆಪನ್ನರ್ ಧಾಸಿರದಿಪಡಲಯ್ಯನುಂ ಹೊಂಬುಚ್ಚದಸಿಂಗಿದೇವನುಂ ಹೊಸಗುಂದದ ಬೀರರಸನ ಮೇಲೆ ನಡದುಹೋಗಿನ
6. ಲು ಹತುಸಾಸಿರ ಕುದುರೆ ಅಯ್ಯತ್ತುಸಾಇರಾಳದಳ ಧುರಕೋದಲ್ಲ ಪುಟದಕೆಳಗಣ ಅಳ್ಳರಸುಜಗದೇವ ರಸನೊ
7. ಇಗಾಗಿ ನಡೆದುನಾಡಕಡಿಸುತ್ತವಿರಲು ನೆಲ್ಲವಾಡಿಯತಲಿಗಣಬಿಸ್ವೆಯಮಗ ಹಳೆಯಮ್ಮ ಗೌಜವಸುಟ್ಟಂ
8. ದಾಸರಕೆತ್ತಿನಡೆವ ಬೀಡನಡೆಯಲೀಯದೆಕಾದುತ್ತಿರಲು ಹಲಲುಕುದುರೆಹರಿಇಸಲು ಕಳಹಾಯ್ದು ಕುದುರೆಯಕೆ
9. ಡಹಿ ಹುತ್ತಮೇಜಿಹುಲ್ಲಂ ಕಟ್ಟಿದರಕೊಲಲೊಲ್ಲದೆಕಾಯ್ದು ಕಳಹಿ ಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಚಿತ್ತೇನಲ
10. ಭೃತೇಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣಬಿಧ್ವಂಸಿನಿಕಾಯೇ ಕಾಚಿಂತಾಮರಣೀರಣೀ || ಎಂಬನೀತಿ ಇಂದ
11. ಸತ್ತನಾತನ ಮಯ್ಯುನಬಮಣನು ಕಲ್ಲನಿಲಿಸಿ ಪರಲೋಕ ವಿನೇಯಮಾಡಿಸುರಲೋಕಪ್ರಾಪ್ತರು ಮಾಡಿದ

- 12 ರು || ಗಂಡರಗಂಡ ಗುಣಿಯೆಂದು ಮನುಷ್ಯವರೇಣ್ಯನೆಂದು ಭೂಮಂಡಲಸೇವ್ಯನೆಂದು ಕಲಿಯೆಂದು
 13 ಬುದ್ಬಜವಕ್ತ್ರಪದ್ಮನೀಲೇಂದ್ರಮರೀಚಿಯೆಂದು ಧರ ಬಣ್ಣಸುತೀರ್ಪುದುಕ್ಕೂರ್ತುಗೊಂಡು ಹಳೆಯಮನೆಷ್ಟಿಯ
 ನಾಡಿನೊ
 14 ನರಾಠಭಯಂಕರಬಾಹುದೇವನನು || ಚತುರಾಸ್ತ್ರಯಕಮಳಾಳಯನತಿಸಯು
 15 ದೊಲವಿಂವಾಕ್ರತಿ ಪರಸಿ ಹಳೆಯಮನೆಷ್ಟಿಯ ಕುತುಕಮದೆನ್ನು ವರದೊಳು ನಿಲಪ್ಪಳು ||
 16. ಮರೋಜನಮಗಂಬುವಯ್ಯನ ಸಿಳಾಲಕಿತ ಸೇನದೋವಸಿಂಗಜನಕಬ್ಬ ||

Translation

- 1 svasti samadhiḡata-pancha-mahā-sabda mahā-mandalésvaram Padmāvatī-
labuda-vaia-piasāda mrigamadāmōda nāmādi prasasti-
- 2 sahita śrīmatu Vīra-sāntara-dēva-varushada 19 neya Tārana-samvatsarada
Vaisākha sudha 5 Brhavaia-
3. dandu svasti śrīmatu bhujabala-chakravarttu Tribhuvanamala Bijanadēva-
rasarum piithviśvaranāgi Kalyānada nelevi-
4. dinolu suka-sankhata-vinō (di) dadim rājyam-geyuttamire svasti śrīmatu
hūiya-dandanāyakaru Alalayanu
5. Banavase-pannirchhāsiraḡi? Padalayyanum Hombuchchhada Singi-
dēvanum Hosagundada Birarasanamēle nadadu hōgena-
6. lu hatu-sāsira-kudure ayvattu-sāyirāla dala Ghatada kelagana Ālvarasu
Jagadēvarasan o-
7. lagāgi nadedu nāda kṛdisuttavīralu Nellivādiya Teliga Aibisettiya maga
Haleyamma Gaujava sutt Am-
- 8 dāsarak etti nadeva bīda nadeyal iyade kāduttīralu halau kudure hariyīsalu
kala-hāydu kudureya ke-
- 9 dahi? huttamēri hullam kachhidara kolal ollade kāydu kalihī sattu sura-
lōka-prāptanāda || jītēna la-
10. bhyatē Lakshmi mritēnāpi surāngana kshana-vidhvamsini kāyē kā chintā
maranē ianē || emba nītiyunda
- 11 sattan ātana mayiduna Bamananu kalla nilisi para-lōka-vinēya maḡi sura-
lōka-prāp-taru māḡida-
12. ru || gandara-ganda guniyendu manusya-varēnyan endu bhūmandala-
sēbyan endu kaliy endu buda-bra-
- 13 ja-vaktra-padmīni-chchhandamarīchiy endu dhare bannīsutirppudu kūrttu-
gondu Haleyama-settiya nādino
- 14 narāti-bhayamkara-bāhudandananu || Chatur-āsraya Kamalālayan atisaya
.
15. d olavim Vāksati parasi Haleyamasettiya kutuka-
m adendu varadolu nilippalu ||
- 16 Marojana magam Buvayyana silā-likita sēnabōva Singanana kabba

Translation.

Be it well. On Thursday the 5th lunar day of the bright half of Vaiśākha the year Tārana, being the 19th year of the illustrious Vīra Śāntarādēva, obtained the band of five musical instruments, mahāmandalēśvara, possessed of excellent boons from Padmāvatī, delighter in musk, having all these and other titles —

Be it well While the illustrious *bhūja-bala-chakravartī* Tribhuvanama Bijjanadēvarasa was ruling as the lord of earth, his kingdom in peace and happiness in his residence at Kalyāna —

Be it well The illustrious Hīriyadandanāyaka Aralayan and Padalayya Banavase 12,000 and Singidēva of Hombuchcha ordered a military expedition against Bīrarasa of Hosagunda — Thereupon an army of ten thousand horsemen and fifty thousand foot-soldiers went to battle Then Jagadēvarasa, the Ālva king below the Ghauts and others marched and were devastating the district Thereupon Haleyyamma, son of Aibisetti, *telliga* (oil-monger) of Nellivādi opposed the army which had burnt Gauja and which was marching to Andāsara and stopped further progress Several horses were next led against him Haleyyamma therefore marched through the battle-field, cut down the horses but sparing the lives of warriors who mounted anthills or chewed grass in their mouth (as a token of surrender) sent them away and dying attained heaven Following the moral saying “The victor attains wealth and the slain have celestial damsels When the body is liable to destruction any moment why grieve for death in battle ? ” he gave up his life.

His brother-in-law Bamana set up this stone as a monument in memory of the deceased and enabled him to attain the region of the gods

The world is praising with eagerness Haleyyamasetti, possessed of arms dreaded by enemies, as the warrior of warriors, the best of men, worthy to be served by the world, valiant, and a sun to the lotus the faces of the learned men

The goddess of speech blesses Haleyyamasetti admiring him confers boons on him (?)

Marōja's son Buvayya's writing on stone Sēnabōva Singana's poetic composition.

Note.

This vīragal describes the exploits of a hero named Haleyyama of Nellivādi in battle against the Ālva king Jagadēvarasa There was also a fight between Bīrarasa of Hosagunda and his overlord Vīra-Śāntarādēva. Several generals of the Śāntara king including Hīriya-dandanāyaka, Aralaya and Padalayya of Banavase 12,000 and Singidēva of Hombuchcha joined in this battle The Kalachuri king Bijjanadēva is stated to be the king at Kalyāna in the record. Probably, he was the overlord of the Śāntaras

No definite date is given in the record. The event is stated to have taken place on Thursday, the 5th lunar day of the bright half of Vaiśākha in the year

Târana, 19th year of Vîra Śântaradêva As Bijjala is also stated to be ruling at this time, Târana can only refer to A. D 1164 and the equivalent of the date is 28th April 1164 A D if the Nija Vaisâkha in the year is taken, and 29th March 1164, if the Adhika Vaisâkha is taken. Either way the week-day is wrong, the first coinciding with Tuesday and the second with Sunday According to this year, Vîra Śântaradêva must have begun to rule in A. D 1164 *minus* 18, i e., 1146 A. D.

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On a stone set up in the wet land of Venkatagiriyyappa in the village Belandûr, Anantapur hobali

Kannada language and characters.

ಸಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋಬಳಿ ಬೆಳಂದೂರು ಪಟ್ಟೇಲ ವೆಂಕಟಗಿರಿಯಪ್ಪನವರ
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ,

ವಾಮನ,

ಶಂಖ, ಚಕ್ರ,

1. ಅತ್ಯವಿರ
2. ಲ ದಾಸಾ
3. ರ ಉತ್ತಿ

Note.

This small record inscribed on a stone containing the figure of Vâmana engraved thereon, records that the land in which it is set up is a grant (vritti) made to Âtma Vithala Dâsar. No date or king is mentioned. The characters seem to be of the 18th century A. D Nothing is known about this donee in the village.

69

At the village Kannûr, on a stone set up in the wet land of Sinappa to the south.

Size 2'—8" × 1'—9"

Kannada language and characters

ಸಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋ|| ಕಣ್ಣೂರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸೀನಪ್ಪನವರ
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—8" × 1'—9"

ಪೂಜಾರಿ, ಲಿಂಗ,

ಕರಾರಿ,

ಆಕಳು, ಕರು,

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ |
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
3. ಭವ ಸ್ಥಸ್ತಿ ಶ್ರೀಮತು ಶಕವರ್ಷನಾಸಿ
4. ರದ ನೂಜಿಪುಷ್ಪತಾಯಿದನೆಯ
5. ಶುಭಕೃತು ಸಂವತ್ಸರದ ಮಾಘ ಶುಭ ಪಾ

6. ಡಿವ ಶುಕ್ರವಾರದಂದು ಶ್ರೀಮದನಾದಿ
7. ಯಗ್ಯಹಾರಂ ಕಂಞವೂರದ ಅಶೇಷಮು
8. ಹಾಜನಂಗಳ ಶ್ರೀಪದವ ಸುರ್ವಪೂಜೆ
9. ಯಂದಾರಾಧಿಸಿ ಶ್ರೀಮತು ಗವುತಮು
10. ಗೋತ್ರದ ಹಂಪರ ಭಟ್ಟರ ಪುತ್ರರು ದಾ
11. ಮೋದರ ಭಟ್ಟರು ಹರಳಬಯಲಗಕ್ಕೆ
12. ಯ ಒಳಗೆ ಹಂಪರದು ಕಂಬವ ಹ
13. ಡದು ಅಗ್ನಿಪ್ರಸಾದ ದರ್ಶನಕ್ಕೆ ಬಿಟ್ಟರು ||
14. ಯೀಧರ್ಮವನ [ಶ್ರೀಪದವಗಂಗೆ] ಯ
15. ತಡಿಯ [ಲ] ಪಹಸ್ರಕವಿರೆಯ ಕೊಂಡ
16. ಪಾಪಕ್ಕೆ ಹೋಪನು ಮಂಗಳಮಹಾ ||

Transliteration

1. namas tunga-suras-tunga-chandra-chāmara chāravē
2. traulōkya-nagaḥī-rambha-mūla-stambhāya Sam-
3. bhava svasti śrīmatu śaka-varsha sāsi-
4. rada nūra aruvatta āyidaneya
5. Śubhakrutu-samvatsarada Māgha śudha pā-
6. diva Śukravāradandu śimnad anādi-
7. yagrahāram Kamnavūrada asēsha-ma-
8. hājanangala śrī-padava suvarna-pūje-
9. yind ārādhisī śrīmatu Gavutama-
10. gōtrada Harihara-bhattara putraru Dā-
11. mōdara-bhattaru harala-bayala-galde-
12. ya olage hamneradu kambava ha-
13. dadu agnishtageya dharmake bittaru ||
14. yī dharmavan a [lipidava Gange]-ya
15. tadiya [li] shahasra-kavileya konda
16. pāpake hōhanu mangala mahā ||

Note.

This record begins with the usual invocation to Sambhu and records the gift of a piece of land (12 poles in measurement) in a rice-field called Harala-bayala-galde by Dāmōdarabhaita, son of Hariharabhaita of Gautama-gōtra for the purpose of setting up an altar for offerings in fire (*agnishthage*). The land was acquired by the donor from the *mahājanas* of the immemorial agrahāra Kannavur (same as Kannūr) after paying a suitable price in gold. The grant is dated S' 1165 Subhakt sam. Māgha su' 1 Friday corresponding to January 23, A. D. 1243, taking the Śaka year as the current year. The usual imprecation is found at the end of the grant.

At the village Gauja in the same hobli, on a stone set up near the village.

Size 2'—9" × 1'—0"

Kannada language and characters.

ಸಾಗರ ತಾ | ಅನಂತಪುರದ ಹೋಬಳಿ ಗೌಜಗ್ರಾಮದ ಕಾರೆಯ ಮನೆಯ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—0"

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂ ಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ ತ್ರಯಿಲೋ
3. ಕೃನಗರಾರಂಬ ಮೂಲಸ್ತಂಭಾ
4. ಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
5. ಭೃದಯ ಶಾಲಿವಾಹನ ಶ
6. ಕ ವರುಷ ೧೪೮೯ನಯ ಪ್ರ
7. ಭವಸಂವತ್ಸರದ ಮಾಪ
8. ಬ ೧೪ ಶಿವರಾತ್ರೆ ಪುಂಣ್ಯ ಕಾ
9. ಲದಲು ಶ್ರೀಮತುಗೌಜದ
10. ಗೌತಮೇಶ್ವರ ದೇವರ ಶ್ರೀಪಾದ
11. ಕೈ ತಾ [ಗ] ತಿಯ ಬಯಿಚಯನಾ
12. ಯಕರು ಮಾಡಿದ ಧರ್ಮ ಕಾರೆ
13. ಮಕಿಯ ಹರುಬಿಯೊಳಗೆ
14. ಕಾರುಕದಮನ್ಯ ತುಂಡುಗೆ
15. ದೆಯೊಳಗೆ ಬಿಟದತ್ತಿಖಯೆ
16. ರಡು ಅಮೃತಪಡಿ
17. ಗದೆ ಉಭಯಂ ೬ ಮಂಗಳ
18. ಮಹಶ್ರೀ

Transliteration.

1. namas tunga-sīras-tumbi-chandra-
2. chāmara-chāravê triya-lô-
3. kya-nagara-rambha-mûla-stambhâ-
4. ya Sambhave svasti śrī jayâ-
5. bhyudaya Śâlivâhana-sa-
6. ka varusha 1489 neya Pra-
7. bhava-samvatsarada Mâgha-
8. ba 14 Śivarâtre-punnya-kâ-
9. ladalû srimatu Gaujada
10. Gautamêśvara-dêvara śrī-pâda-
11. kke Tâ [ga] rtiya Bayichaya-nâ

12. yakaru mādida dharma Kāre-
13. makiya harubariyolage
14. kārūkada manya tundu ga-
15. deyolage bitta dattu kham ye-
16. radu amrutapadi
17. gade ubhayam 6 mangala
18. maha sri

Note

This inscription records the gift of a plot of rice-land (details given) for the service of food-offering to the god Gautamésvara of Gauja by Bayichayanâyaka of Tāgarti on the 14th lunar day of the dark half of Māgha, being the holy Śivaratnī festival day, in the year Prabhava S' 1489. The date of the grant corresponds to January 27, A. D. 1568.

71

At the same village Gauja, on a stone set up in the rice-field of Chidambara-bhatta.

3'—0" × 0'—9"

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಓಣಿ ಮನೆ ಚಿದಂಬರಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- ಕನ್ನಡ ಅಕ್ಷರ ಪ್ರಮಾಣ 3'—0"×0'—9".
1. ಭಾವನಂವತ್ಕರದ ಶ್ರಾವಣ
 2. ಶುಂಭಲಿ ಕಾಣಿಯಬಯಿರ
 3. ಪ್ರನಾಯಕರಮಕ್ಕಳು ಕ
 4. ಟಪ್ಪನಾಯಕರು ಗವುಜಿ
 5. ಅರ್ಸಯ್ಯಗೆ [ಕೊಟ್ಟ]
 6. ಗದೆಯ
 7. ಮಂ
 8. ರ ಸಂಗದ
 9. ಅದಕೆ
 10. ದ

Note

The record is full of lacunæ, all the lines below the 5th line having become mostly defaced. The object of the inscription is to register the gift of some rice-land to Chik-Arasayya of the village Gauja by the chief, Kātappa Nāyaka, son of Kāreya Bayirappa Nāyaka. The purpose of the grant is not given. The date is given as Bhāva Śrāv. sū 15. No Śaka date is recorded. The characters seem to be of the latter half of the 17th century and the date may be probably identical with (For Kārechiefs see also No. 56).

At the same village Gauja, on a māstīgal to the south of the Banāsankari temple

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಬನಶಂಕರಿ ಗುಡಿಯಲ್ಲಿ ದಕ್ಷಿಣಪಾರ್ಶ್ವ ನಟ್ಟಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು

ಪ್ರಮಾಣ ೨'×೩'

- 1 ಚಿತ್ರಧಾನುಸಂವತ್ಸರ
- 2 ಮಾರ್ಗಸಿರ ಶುದ್ಧ ೧೫ ಸೋ
3. ಮವಾರಸ್ವಸಿ
- 4
- 5
6. ಚಾಕಿಯಕ್ಕ
7. ಕಿಡ್ಲಹಾಯ್ಲುಳು

Note

The *māstīgal* on which this record is engraved is of the variety which has only a single arm of a female with the figures of a male and female carved thereon. The inscription is written below. The record merely states that a woman named Chākiyakka entered fire, that is to say, became a *sati* on Monday the 15th lunar day of the bright half of Mārgasīra in the year Chitrabhānu. As the date is not expressed in terms of the Śaka era, it is not possible to find the exact equivalent of the date. From the paleography, however, it may be inferred that the year Chitrabhānu here corresponds to 1582 A. D. and the whole date considered as equivalent to 29th November 1582, which, however, is a Thursday and not a Monday.

At the village Tagarti in the same Anantapur hobli, on a māstīgal in front of the Thrumaladēva temple.

Size 1'—6"×0'—9".

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಅನಂತಪುರದ ಹೋಬಳಿ ತಾಗರ್ತಿ ಗ್ರಾಮವ ತಿರುಮಲ ದೇವಾಲಯದ ಎದುರು
ಬಸರಿ ಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'—6"×0'—9".

ಸ್ತ್ರೀಪುರುಷರ ಚಿತ್ರವಿದೆ

1. ಶ್ರೀರಾಮ
2. ಮತ್ಯಾ
3. ಲಚಾರಿಯ

Note.

This is also a *mdstgal* inscription similar to the previous one. The name of the woman who died as *sati* is Bāchāyī, wife of Mutyālāchārī. No date is given. The characters seem to be of the 17th century A. D.

SHIKARPUR TALUK

74

At the village Bannūr in the hobli of Shikārpur, on a stone set up in the rice-field of Mallappa.

Size 2'—3" × 1'—8".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಶಿಕಾರಿಪುರದ ತಾ | ಕನಬಾ ಹೋ | ಬನ್ನೂರು ಗ್ರಾಮದ ಬಳಿ ಮಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಕಾಲು ಮರದ
ಕೆಳಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—3" × 1'—8"

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬೀರರಾಜ
2. ರು ವುತಾಯದೇವರಿಗೆ ಕೊಟ್ಟು
3. ದೆ ಅರವತ್ತಲು.

Transliteration.

1. svasti śrīmatu Bīrārāsa-
2. ru Vuttaya-dēvarige kotta ga
3. de aravattalu

Note.

This short inscription registers the gift of a plot of rice-land, half *mattar* in extent, granted to the god? Vuttayadēvar by the illustrious Bīrārāsa. The characters seem to be of the 13th century A. D. and the donor of this grant Bīrārāsa is probably the Śāntara general of the name met with in inscriptions. No date is given.

75

At the same village Bannūr, on a stone standing in the field of Bhīmanna

Size 4'—2" × 1'—4".

Kannada language and characters

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಡಿವಾಳರಪೇಟೆ ಭೀಮಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—2" × 1'—4".

1. [ಸ್ವ]ಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರೀದ್ವೀವ
2. [ಬ್ರ]ಹ್ಮ ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ[ಸ್ವರ]
3. [ಪು]ರಮುಖ್ಯರಕಂಸತ್ಯಾಶ್ರಯಕುಳ
4. [ತಿ]ಳಕ[ಚಾಳುಕಾ]ಭರಣಂ ಶ್ರೀಮ
5. [ಪ್ರ]ಭುವನಮಲ್ಲ ವಿಜಯರಾಜ್ಯ
6. [ಮು]ತ್ತರೋತ್ತರಾಭಿ ಪ್ರದ್ವಿಪವರ್ಧ
7. [ಮಾ]ನ ಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸ
8. [ಲು]ತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನ
9. [ಮ]ಧಿಗತ ಪಟ್ಟ ಮಹಾಶಬ್ದಮಹಾ
10. [ಪ್ರ]ಚ್ಛಿದ್ವಜ್ಞನಾಯಕ ವಿಜಯರಾಯ
11. ಕ ಗೋತ್ರಪತಿಶ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ನಿಜ
12. ವಂಸಾಬ್ದದಿವಾಕರಂ ಸತ್ಯರತ್ನಾಕರಂ ವಿ
13. ವೇದಕಬ್ರಹ್ಮನಿ ಸಾಚಮಹಾಬ್ರ
14. ತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧವಿದ್ಯಾಧರ
15. ಶಕಗುಣನಿವಾಸನುಭಯರಾಯ
16. ಸಂತೋಷ ಶ್ರೀಮತ್ಪ್ರೀತೋಕ್ತಮಲ್ಲವೀರನೊಳಂ
17. ಬಪ್ಪವ ಬೆಮ್ಮಾ ನಡಿಜಯನಿಂಘದೇವ
18. ಪೇಶಣಹಣುಮನ್ನ ರಿಘುಬಳಿತಾನನಾ
19. ಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮ
20. ದಣ್ಣ ನಾಯಕ ತಂಬರನರು ಬನವಾ
21. ಸಿಪ್ಪಿಚಾಸ್ತೀರಮುಮಂಸಾನ್ನಳಿಗನಾಯ
22. ರಮುಮಂಸುಕನಂಕತಾಮೋದದಿಂ ರಾಜ್ಯಂ
23. ಗೆಯ್ಯತ್ತಮಿರೆ || ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮ ಪರ್ಷ
24. ಒನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಪಾಸ್ಕಬಹುಳ ೩ ಆ
25. ದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನ ಸ್ವಸ್ತಿಯಮವಿ
26. ಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾಮ
27. ಪಾಣಿಣಿ ಪಪನಮಾಧಿ ಗುಣನಂಜನ್ನ ರಘು ಶ್ರೀ ಆಗ್ರಹಾರಂ
28. ಬನ್ನ ಪೂರಸಾನಿರ್ವರ್ಗಿ ಪಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಅಶ್ವಯನಮ
29. ಗಂ ನಾದಯ್ಯನ ಬಮ್ಮಂದಳರಂಕೊಟ್ಟು ಬಿಟ್ಟಸರ
30. ಐವಿತ್ತಿಲರಲು ಕಣವಸೆಯ ಆಲಬಳಿ ಯ ನಾಗ
31. ನಮತ್ತ ರೊಂದು ಇ ಧರ್ಮಮನಾವನೊರ್ವಂಪ್ರತಿಪಾಳಿಸಿ
32. ದವರ್ಗ ಕುರುಕ್ಷೇತ್ರದ ವಾಣರಾ [ನಿಯ]ಅಗ್ರ್ಯ
33. ತೀರ್ಥದೊಳಗೆ ಸಹತ್ರಿಕವಿರೆ . . .
34. ದ ಪಾರಗರಪ, ಬ್ರಾಹ್ಮಣರಿಗೆ

36. ಗದೊಳು ಸಾಸಿರ ಕವಿಲೆ[ಸೌಸಿ]ವ್ಯರ್ಪವ್ರಷ್ಟ[ರ]
 37. ಕೊನ್ನ ಮಹಾ . ಇವರು
 38.
 39. ಯೋಹರೇತವಸು
 40.
 (ಬಲಭಾಗ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ)

Transliteration.

1. [svasti] samasta-bhuvanâsrayam srî-pirthvî-va
2. [lla] bha mahâ-râjâdhirâja raja-paramê [svara]
3. [pa] rama-bhattachakam Satyâsraya-kula-
4. [tilaka] Châlukyâbharanam srîma-
5. [Tribhu]-vana-malla-vijaya-râjya-
6. [m u] ttarôttarâbhivridhdhî-pravarddha-
7. [mâ] nam â-chandrârka-târam-baram sa-
8. [lu] ttamire || tat-pâda-padmoṇipajivi sa-
9. [ma] dhigata-pancha-mahâ-sabda mahâ-
10. [pra] chanda-dandanâyaka vib [u] dha-vara-dâya-
11. ka gôtra-pavitram jagad-êkamitram nija-
12. vamsâbja-divâkaram satya-ratnâkaram vi-
13. vêka-Brihaspati saucha-mahâ-bra-
14. ti para-nârî-sahôdara vidagdha-vidyâdhara
15. śakala-guna-nivâsan ubhaya-râya-
16. santôsa śrîmat Trailôkya-malla-vîra-Nolam-
17. ba-pallava-permmânadi Jayasingha-dêva-
18. pêsana-Hanumanta ripubala-kritânta nâ
19. mîdi samasta-prasasti-sahitam srîma [d]
20. dandanâyaka Tambarasaru Banavâ-
21. si-pannichchâsira-inumam Sântalige-sâyi-
22. ramumam suka-sankatâ-vinôdadim râjyam-
23. geyyuttamire || Châlukya-vîra-vikrama-varsha
24. 7 neya Dundubhi-samvatsarada Pausya bahula 3 Â-
25. divâra Uttarâyana-sankrânti-yandu svasti yama
26. niyama svâdhyâya dhyâna dhâraṇa monâ-nu-
27. shthâna japa samâdhi guna-sampannarappa śrî agrahâram
28. Bannivûra sâsuvvargge pâda-pûjeyam kottu Alliyana ma-
29. gam Nâdayyana Bammam dalaram ko [ndu] bitṭa sara-
30. na-vritti uḷalu Kanavaseya âla baḷi ya-Nâga-
31. na mattal¹ ondu yi-dharmmaman âvanorvam pâlisi
32. davargge Kurukshêtrada Vânarâ Arghghya-

33. tñtadolage sahasia-kavile
 34. da pâragrappa Brâhmanaiinge
 35. dhaimaman âvanorvvan alidava â
 36. gadolu sâsira-kavile [sâsir] vvar Brâhma [ra]
 37. konda mahâ livaru
 38.
 39. yô harêta vasu-
 40.

Translation.

Be it well While the victorious kingdom of the illustrious Tribhuvanamalla, refuge of the whole universe, favourite of Prosperity and Earth, king of kings, the supreme lord, the great master, an ornament to the family of Satyâśraya, a jewel of the Châlukyas, was prospering, to last as long as the moon, sun and stars endure —

While the illustrious dandanâyaka Tambarasara, a dependant on his lotus feet, entitled to the band of five instruments, *mahâprachandadandanâyaka*, grantor of boons to the learned, purifier of his family, sole friend of the universe, a sun to the lotus, his family, an ocean of truth, a Brihaspati in discrimination, a Mahâvratî (Bhishma or Hanûmân ?) in purity of character, a brother to other women, a Vidyâdhara to the wise, abode of all good qualities, delighter of two kings, a Hanumanta in crushing the enemies of ? the illustrious Talôkyamalla Vira Nolamba Pallava Permânadi Jayasinghadêva, Death to the enemy troops, possessed of these and other titles — was ruling in peace and wisdom Banavâsi 12,000 and Śantalige 1,000.

In the seventh year of the Châlukya Vira Vikrama era, on Sunday the third lunar day of the dark half of Paushya in the year Dundubhi, the day of Uttarâyana Sankrânti —

Be it well Nâdayyana Bomma, watchman, (talâra) son of Aliya, worshipped the feet of (paid a money price to) the Thousand (Brahman inhabitants) of the agrahâra Bannivu, endowed with the qualities of self-control, restraint, study, meditation, concentration, silence, performance of religious duties, repetition of the sacred formulae and fixing the mind intently on sacred objects, and obtained (purchased) one mattal of Nâga, near the banyan tree of Kanvase ? in the village and granted it as *śaranavṛtti* (land given away for religious devotees ?).

To him who protects this charity accrues the merit of giving away to Brahmins versed in the Vêdas, thousand cows in Kurukshêtra, Vâranâsi and Aîghyâtîtha. He who destroys this charity incurs the sin of killing thousand

Note

This inscription records the grant of some land as *śāraṇa-vṛtti* by the watchman of the village Bannivūr (Bannūr) who purchased the land from the thousand *mahājanas* of the village. The meaning of the word *śāraṇa-vṛtti* is not clear. No donee is named in the grant. Evidently, the income of the land was to be spent for feeding religious devotees (*śāraṇar*) who visited the village occasionally.

Tambarasa was the governor of Banavase and Sântalige provinces as a subordinate of the Chālukyas during the reign of Tribhuvanavallā (Vikramāditya VI, 1076-1126 A. D.). The titles applied to him are also found in his other grants (see Mys Arch. Rep. 1929, P. 140). It was during his governorship that the grant recorded herein is said to have been made.

The date of the grant is given as Dundubhi sam. Push ba 3 Sunday, Uttaraṇyana-sankrānti day in the seventh year of the Chālukya Vikrama era. Now, as the Chālukya Vikrama era commenced in 1076 A. D., the seventh year of this era falls in Dundubhi, 1082-1083. But Push ba 3 of this year is a Monday (January 9, A. D. 1083) and not Sunday, nor is it a day of Uttaraṇyana-sankrānti as stated in the grant. If we take Pushya śu 3 of this year (December 25, A. D. 1082) it falls on a Sunday and is an Uttaraṇyana-sankrānti day according to the grant. Hence it may be inferred that *bahula* here is a mistake for *suddha* and the date intended is Dundubhi Push. śu 3 equivalent to Sunday 25th December 1082.

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On a stone lying in the jungle of Hale Bannūr in the same Shikārpur Hobli.

Size 7'—0" × 2'—6"

Kannada language and characters

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹಳೆ ಬನ್ನೂರು ಕಾನಿನಲ್ಲೆ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ಕಲ್ಲು

ನೂರು, ಚಂದ್ರ ಹನುಮಂತ

ಹನು ಕರು

ಪ್ರಮಾಣ 7'—0" × 2'—6"

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಯವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪ
2. ರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧಿರಾಜಂ ಶ್ರೀ ಮತ್ತಭುವನ ಮಲ್ಲ
3. [ದೇ]ವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧ್ಯಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತಮಿರೆ . . .
- 4 . ಯುವರಾಜಂ ಸಮಸ್ತ ಭುವ[ನ] ಸಂಸ್ಥೆಯಮಾನ ರೋಕಮಿಷ್ಯಾತುಲ್ಲವಾನ್ವಯ ಶ್ರೀ
- 5 ಯುವರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವಿರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧಿರಾಜಂ ಜಯಲಕ್ಷ್ಮೀರಮ[ಣ]
- 6 [ಶ್ರ]ರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯ ಚೂಡಾಮಣಿ ವಿರೇಸಿಮಾಮಣಿ ಕದನಪ್ರಣೀತಂಕ್ಷತ್ರಯ
7. [ಪವಿ]ತ್ರಂ ಗಜಾಂಗರಾಜ ಸಹಜಮನೋಜಂಠಿಪುರಾಯ ಕು ಕನೂಕಾಕಾಜನಂಠಕಾಜ
8. ತ್ರೈಲೋಕ್ಯಮೃದ್ವೀಪರನೋಬಪಲ್ಲವ ಪೆಮ್ಮಾನ್ದಿಜಯ ಸಿಂಹದೇವರು ಬನವಾಸೆ ಪನ್ನಿ ಚಾರ್ಗಸಿ
- 9 ರಮಂಸಾನ ಳಿಗೆ ಸಾಸಿರಮುಮಂ ಮಣ್ಣಿ ಳಿಸಾಸಿರಮುಮಂಪದಿನೆಂಟು ಭತ್ತಗ್ರಾಮಗಳಂ ಬೆಳ್ಳಲಮೂನೂಕು

10. [ಪು]ಲಗೆರೆ ಮೂನಾಋಮಂ ಕಪುರೆ ಸಾಸಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೈಯ್ಯ ಬಿಳಾಸ
11. [ದಿಂಧ]ರೆಯನಾಋದಸು[ಗೈ]ಯುತ್ತಮಿರೆ || ಶ್ರೀ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ ಪಂಚಮಹಾ ಶಬ್ದ ಮಹಾ
12. [ಸಾ]ಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂಜಗದೇಕ
13. ಮಿತ್ರಂನಿಜವಂಶಾಂಬುಜದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ವಿವೇಕ ಬೃಹಸ್ಪತಿ ಶಾಚಮಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋ
14. [ದ್ರ]ವವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳಗುಣನಿವಾಸನುಭಯರಾಯ ಸಂತೋಷ ಶ್ರೀಮತ್ತೈತ್ಯಲೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬಪ
15. [ಲ್ಲ]ವ ಪೆಮ್ಮಾನಡಿಜಯಸಿಂಘ ದೇವ ಪೇಶಣ ಹನ್ಮಂತಂ ರಿಪುಬಳಕ್ಕತಾನ್ತಂ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಧಾನ ಹೆರಾಳಕ
16. ನ್ನಡಸ್ಸಿವಿಗ್ರಹಿದಣ್ಣ ನಾಯಕಂ ತಂಬರಸರ್ || ಕನ್ದ || ನುಡಿಯಿಸುವುದರಿದು ತಂಬಂ ನುಡಿದಡೆ ಕೈಳಾಸಶೈ
17. ಳಗಡ ಪದ್ಮ ಭವಂ ಕಡೆದಳಿತಿ ಯಬ್ಬಿಯ ತಡಿ ಮೃಡವರಂ ರಾಮನಿಸು ಕರ್ಣನವಚನ || ಪಳಿಗೆಡೆಯಾಗದ
18. ಬಳಿಸಲು ನೆಗಳ್
19. ಪಾಳಿಸುವ || ಧುರದೊಳಿ ನಡವಿದನಂಬಿಸದೊಳು
20. ತಂಬ || ಚೋಳನಳವಳಿದು ಪುರಮಂಪಾಳಿಕ್ಕಿ ಭಯಕ್ಕೆ ಮೊತ್ತಂ ಮೊದಲಗನೇ ತಾನಿಳ
21. ಚಕ್ರಿದಂಬದಣ್ಣಾಧಿಪನ || ಮಡಕದೊರೆಯಲ್ಲ ಚೋಳನಪಡೆಯಂಬೆಂಕೊ
22. ಣ್ಣ ತಮ್ಮ ದಣ್ಣಾಧೀಶಂ ನಡಿಸಿ ಜಯಸ್ತಂಭಮನೇಂಲಿಪಡೆದನೊ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿಗೆ ಜನಮಂ || ವೃತ್ತ ||
23. ಪಡೆಮಾತೇಂ ಗಳ ಗಂಗೆಗೊಣ್ಣ ಪುರದಾ ಚೋಳಂ ಜಯಂಗೊಣ್ಣ ನಾಳ್ಯಡಿವೋದಂ ಜಯಗೊಣ್ಣ ಚೋಳಪುರದೊಳೆ
24. ಕೀರ್ತಿಧ್ವಜಸ್ತಂ
24. ಭವಂ ಗುಡಿಯಂ ಕಟ್ಟಿಸಿ ಸಾ[ಸ]ನಂ ನಿಲಿಸಿದಂ ಶ್ರೀ ವೀರಸಿಂಘಾಸನಂ ವೋಡೆಯಂ ಕುಂತಳ ಚಕ್ರವರ್ತಿ ಬೆನಸಲ್
25. ತಂಬಂ
25. ಜಯಸ್ತಂಭಮಂ || ವೃ || ದ್ರವಿಳಾಳಪತಿಯೆಂಬ ಚೋಳಿಕರ ರಾಜ್ಯಾಪಕ್ರಮಶ್ರೀಗೆ ಕಾಂಚಿಪೊಲಿದೊಪ್ಪುವ
26. ಕಂಚಿಸಂಚಳಿಸೆ ತೆಂ
26. ಕಲ್ಘಟ್ಟಮಂದಾಂಚಿ ಸಾನುವಿನೊಳೆ ರಾಜಗನೊಕ್ಕಲಂಬದಿದು ತಂದೊಕ್ಕಲ್ ಜವನಟ್ಟ ಮೇಟಿವೊರಾದತ್ತೆನೆ
27. ನೆಟ್ಟನೊ
27. ಟ್ಟಜಿಕೆಯಿಂ ತಂಬಂ ಜಯಸ್ತಂಭಮಂ || ಪಿರಿದದ್ರಿಂದ್ರಂ ನಗೇಂದ್ರಕ್ಕವನಿ ಪಿರಿದುಮಾಭಿದ್ಧ ರಾಚಕ್ರದಿಂದಂ ಪಿರ
28. ದಂಭೋ
28. ರಾಶಿಶೈಳವನಿಜಳನಿಧಿಸನ್ನೋಹದಿಂ ದಿಕ್ಪಟಂ ತಾಂಪಿರಿದನಾಪರ್ವತಕ್ಕಂ ಧರೆಗಮಬ್ಬಿಗಂದಿಗ್ಗಿಬಾ[ಗಕ್ಕ]ಮುತ್ತಂ
29. ಪಿರಿದೇಕಂ ಖ್ಯಾತಿಮತ್ತಂ ಪಿರಿಯನನಿತರಿಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ || ಇಂತೆನಿಸಿನೆಗರ್ದ್ ಶ್ರೀ ಮದ್ದಣ್ಣ ನಾ
30. ಯಕತಂಬರಸರ್ | ಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಮಣ್ಣಳಿಸಾಸಿರಮುಮಂ ಜಿಡ್ಡುಳಿಗೆ ಎರ್ಪ್ಪತ್ತುಮಂನಾಗರಬಣ್ಣ
31. ವೆರ್ಪ್ಪ
31. [ತ್ತುಮ] ನಿವುಮೊದಲಾಗಿ ಪಲವುಂಭತ್ತ ಗ್ರಾಮಗಳುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ಯ ಬಿಳಾಸವೃತ್ತಿ
32. [ಯಿನಾಳುತ್ತ]ಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತ ರಾಜ್ಯ ಭರನಿರೂಪಿತ ಮಹಾವಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾ
33. ನೋನ್ನತಪ್ರಭು[ಮಂ]ತೋಚ್ಚಾಹತಕ್ತಿತ್ರಯಸಂಪನ್ನನಪ್ಪ ಶ್ರೀ ಮದಣ್ಣ ನಾಯಕಪೆಗ್ಗಡೆ ಲೋಕನಾಥಯ್ಯ ||
34. ವಿನಯಮ [ನೊಪ್ಪನೆ]ನುಡಿವೊಪ್ಪನೆಮಾಡುವ ಮಾಡಿ ಕೃತಕವಿಲ್ಲದೆನೆಗ್ಗೋ ಮನುಚರಿತನೆನಿಪ ಲೋಕನ
35. ವಿನಯಂ ಬುಧಜನದ ಮನಮನಿಕ್ಕುಳಿಗೊಳ್ಳು | ಸರನಿಜಮನಲಚ್ಚಲು ರವಿ ಪರಿಣತನೆಂತಂತಿ ಶಿಷ್ಟರಘೋರೆಯಲಿ
36. ದೇಂ ಪರಿಣತನೋ ಲೋಕನಾದರೀ ಸರಸ್ವತೀಚರಣನೂಪುರಾಳಂಕಾರಂ || ಇನ್ನೀಗುಣಂಗಳೆ ತನಗನ್ನರ್ಥಮಾಗಿರೆ
37. ಸಾನ್ತಳಿ
37. ಗೆಸಾಸಿರಕೆಪೆಗ್ಗಡೆತನಂಗೈಯುತ್ತಮಿರೆ || ಸಾನ್ತಳಿಗೆ ಸಾಸಿರದೊಳಗೆ ಶ್ರೀಮದಗ್ರಹಾರಂ ಬನ್ನಿಯೂರಲ್
38. ಸೈಸ್ತಿ ಯಮನಿಯಮಸ್ಯಾಧಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಪರಾಯಣ ಜಪಸಮಾಧಿಸಂಪನ್ನರಪ್ಪಮಹಾ
39. ಜನಮುಂ ಅಲ್ಲಿ ಪಾರಂಪರ್ಯಾದಿಂಬನ್ನ ದಾನಧರ್ಮದೊಕ್ಕಲೊಳ್ಳಕ್ಕೆಗೋಸಿಯುಂ ಪೆಗ್ಗಡೆ ಲೋಕನಾಥ
40. ಯ್ಯಂಗಳುಮುಖ್ಯ
40. ಮಾಗಿ ಅರಸರ ಸಮಾಚಕ್ರ ಬನ್ನ ಬನ್ನಿಯೂರಕೆರೆಯಂ ಮುನ್ನಿದ್ಧರಸುಗಳೆ ಪಲವು ಸೂಳೆಕಟ್ಟಿಸಿಯುಂ ನಿಲಿಸ
- ರಾತ್ರ್ಪರಿಲ್ಲ ನಿಲಿ

41. ಪೊಡೆ ಧರ್ಮರಾಜನೆ ನಿನ್ನಪೆಸರಲ್ ಕಟ್ಟಿ ಬಲಿಷ್ಠಮಾಗಿ ನಿಂದಪ್ಪುದಾಗ್ರಾಮದ ಪ್ರಜೆಗಳೆಲ್ಲಂ ಸುಖಮಿರೆ ಪುಣ್ಯಂ
ನಿನಗಕ್ಕುಮೆನ್ನು
42. ವಿನ್ನಪೆಂಗೆಯ್ಯಡೆ ಸವಿಸ್ತರಂಕಟ್ಟುವುದಾವಗಹನಮದಂಮಾಪ್ಪೆಮೆನ್ನು ಜಕ್ಕಗೋಸಿಯಂ ಕರೆದು ನೀನೆನೆಗೆಪು
43. ತ್ರನಸಮಾನವೆನ್ನೆಮಾಡುವ ಧರ್ಮಕೆ ಸುಖಾಯನಾಗಿ ಪಡಿಸಲಿಸುತ್ತಮಿರೆನ್ನು ತಲೆಯೊಳ್ಕಯ್ಯನಿಟ್ಟು ಬನ್ನಿ
44. ಯೂರಲೆರಡು ಗ್ರಾಹೆಯ ಸಿದ್ಧಾಯದ ಪೊನ್ನ ಜಕ್ಕಗೋಸಿಯಕಯೊಳೆಕೊಟ್ಟು ಕೆರೆಯಂ ಕಟ್ಟಿಸಿ ತಂಬ ಸಮುದ್ರ
ಮೆಂಬ ಪೆಸ
45. ರನಿಟ್ಟು ಶ್ರೀ ಮಚ್ಚಾಳಕ್ಕು ವಿಕ್ರಮ ವರ್ಷದ ಜನೆಯ ರೌದ್ರ ಸಂವತ್ಸರದ ಜೇಷ್ಠದಮಾವಾಸ್ಯೆ ಅದಿತ್ಯವಾರ ದಂದಿ
ನ ಸೂರ್ಯ
46. ಗ್ರಹಣನಿಮಿತ್ತದಿಂದ ಶ್ರೀಪನ್ನೆಳ್ಳಂ ಬಲಿವರ ಪೆಸದೆ ಬನ್ನಿಯೂರ ತಂಬಸಮುದ್ರಕ್ಕೆ ದೇವಿಂಗರೆಯಬಡಗಣಕೋಡಿ
47. ಯಲಿಗಳೆಯವೆರಡು ೨ ಮತ್ತರ್ ಗದ್ದೆಯುಮಂ ಅಯೂರಪೆಜ್ಜುಂಕಮುಮಂಬಿಟ್ಟು ಪ್ರತಿಪಾಳಿಸಿದಲಿ ಧರ್ಮಮ
ನಾವ
48. ನೊವ್ವ ಸ್ವಧರ್ಮವೆನ್ನದೆ ರಬಿಸಿದ ಪುಣ್ಯಮಾತಂಗೆ ಗಂಗೆಬಾಣರಾಸಿ ಕುರುಕ್ಷೇತ್ರಮೆಂಬ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳ್
ಸಾಸಿ
49. ರಕವಿಲೆಯ ಕೋಡುಮಂಕೊಳಗುಮಂ ಪೆಂಚೆರತ್ನದೊಳ್ ಕಟ್ಟಿಸಿ ಸಾಸಿವ್ವರ್ ಪೇದಪಾರಗರವ್ವ ಬ್ರಾಂಮಣ್ಗೆ
ಕೊಟ್ಟಪಳ
50. ಮಕ್ಕು || ಈ ಧರ್ಮಮನಳಿದ ಪಾತಕಂಗೆ ಆ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳನಿತುಕವಿಲೆಯು ಮನನಿಬರ್ ಬ್ರಾಂಮ
ಣರುಮಂ
51. ಕೆನ್ನಪೆಂಚೆಮಹಾಪಾತಕ ನಕ್ಕು | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತವನುಂದರಾಂ ಪಪ್ಪಿವ್ವರ್ಷಶಹಸ್ರಾ
52. ಣಿ ಮಿಪ್ಪಾಯಾಂ ಜಾಯತೆಕ್ರಿಮಿ | ಸೋಭನಯ್ಯನಾಯಕನ ಮಗಂ ನೀಲಮಯ್ಯನ ಬರೆಹಂ ಮಂಗಳಮಹಾಶ್ರೀ
53. ಮಾರೋಜಂಸಾಸನಮಂಮಾಡಿ ಅಕ್ಕರಮಂ ಖಣ್ಣರಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration.

1. svasti samasta-bhuvanāśraya śrī-prithvī-vallabhā mahā-rājādhirāja-
paramēśvara pa-
2. rama-bhattārakam Satyāśraya-kula-talakam Chālukyābhāranam śrīma
[t] Tribhuvanamalla-
3. [dē] vara vijaya-rājyaṁ uttarōttarābhivā-ddhi pravara-ddhamānam
āchandrārka-tāram saluttam ire
4. yuvarājyaṁ samasta-bhuva [na]-samstūyamāna-lōka-vikhyāta Pallavān-
vaya śrī
5. yuvarāja-rāja-paramēśvaram vīra-mahēśvaram vikramā-
bhāranam jayalakshmi-rama [na]
6. [śa] ranāgata-rakshāmani Chālukya-chūdāmani vīra-sikhāmani kadana-
trinōtram kshatriya-
7. [pavi] tram gajāngarāja sahaja-manōjam ripurāja-kataka-sūrekāran
annanankakāra
8. Trailōkyamalla vīra Nōlamba-pallava-permmānadi Jayasimhadēvaru
Banavāse pannir-chehhāsi-
9. ramum Sāntalige-sāśiramumam Mandalī-sāśiramumam padinentu-bhatta-
grāma-galam Belvala-mūnūru

10. [Pu]liger-e-mûnûrumam Kavure-sâsiramumam dushta-nigraha-śishta-prati-
pâlanam geydu bilâsa-
11. ðim dhareyan âldarasu [ge] yuttam ire || tat-pâda-padmôpajivi sama-
dhigata pañcha-mahâ-śabda-mahâ-
12. [sâ] mantâdhipati mahâ-piachanda-danda-nâyakam vibudha-vara-
dâyakam gôtra-pavitram jâgadêka-
13. mitram nija-vamśâmbuja-divâkaia satya-ratnâkara vivêka-Bihaspati
śaucha-mahâbrati paranâîi-sahô-
14. [da] ia vidagdha-vidyâdhara sakala-gunanivâsan ubhayarâya-santôsha
śiimat Trailôkyamalla vira-Nolamba pa-
15. [lla] va perumânadi Jayasingha-dêva-pêsana-Hanumantam ripubala-
kîrâtantam śiiman mahâ-piadhâna heilâla-ka-
16. nnada-sandhivigrahi dandanâyakam Tambaiasai || kanda || nudiyisuvu-
d aiidu Tambam nudidade Kailâsa-sai-
17. la gada Padmabhavam kadeda likhiti-yabdhiya kade Mrîdana varam
Râman-isu Kainnana vachana || paligedey âgada
18. . balisalu negalda
19. . pâlisuva || dhuradole nadapidanam bisadolu
20. . Tamba || Chôlan alavahdu puramam pâlikki
bhayakke mottam-modaligan ene tânila
21. . chakki Damba-dandâdhipana || Madake-dore-yall
Chôlana padeyam benko-
22. ndu Tamba-dandâdhîsanu nadisi jaya-stambhaman êm padedano
Châlûkya-chakravarttîge jasamam || vritta ||
23. pade-mâtêm gala gange-gonda-puradâ Chôlam jayamgondan-âl kadivôdam
Jayagonda-chola-puradol kîrtti-dhvaja-stam-
24. bhavam gudîyan kattisi sâ [sa] nam-nîlisidam śrî-vîrasinghâsanam
odeyam Kuntala-chakravarti besasal Tambam
25. jaya-stambhamam || vri || Diavilâlipatîyemba Chôlikara râjyâpakrama-
śiige kâñchivol ıddoppuva Kanchi sanchalise ten-
26. kal ghattamam dânti sânuvinol Râjigan okkalam-badidu tandokkal Javam
natta mêtî vol âdattene natian o-
27. ttajikeyim Tambam jaya-stambhamam || puıd adrindiam Nagêndrakk
avanı puıd Umâbhıd-dharâ-chakrađim puıd ambhô-
28. râsi śailâvanı-jalanıdhi-sandôhadım dıktatam tâm puıd ant â-parvvatakkam
dharegam abdhıgam dıgvıbhâ [gakke] mattam
29. puıd êkam khyâti mattam priyan anıtarım Tamba-dandâdhinâtham |
intenisi negardda śrımâd dandanâ-
30. yaka Tambaiasai | Sântalige-sâsiranumam Mañđali-sâsiramumam
Jıddulige erıppattunam Nâgarakhandaverppa-

- 31 [ttuma] nivu modalâgi palavum bhatta-grâmagalumam dushta-nigraha
śishta-pratipâlanam geydu bilâsa-viitti-
- 32 mme ! tat-pâda-padinôpajivi samasta-iâjyabhâsa-nurûpita-
mahâ-mâtya-pâdavi-viâjainâna-mâ-
- 33 nânûata prabhu [mam] trôchchhâha-śakti-tiaya-sampannanappa śrîmad
dandanâyaka perggade Lōkanâthayya !
34. vinayama [noppene] nudiv oppane mâduva mâdi kûtakavillade negaldi
Manu-charitan enipa Lōkana
35. vinayam budha-janada manaman irkkuli-golgu || saiasijaman alarchchalu
Ravi parinatan ent anti-śishtara poieyal i-
- 36 dēm parinatano Lōkanâtham Saiaśvati-chaiana-nûpurâlamkâram || int i
gunangale tanag anvaithamâgure Śântali-
- 37 ge-sâsirake perggadetanam geyyuttamue ||
Śântaligesâsîradolage śrîmad agraḥânam Banniyûal
- 38 svastî yama-niyama-svâdhyâya-dhyâna-dhâiana-mônânussthâna-parâyana
japa-samâdhi-sampannanappa mahâ-
- 39 janamum alli pâmpayyâyadim banda dâna-dharmmad okkalol Jakka-
gōsiyam perggade Lōkanâthayyamgalu mukhya-
40. mâgi arasara samipakke bandu Banniyûra kereyam munnudd arasugal
palavu-sûl kattisiyumu nilisal ârttarilla nili-
- 41 pode Dharmmarâjane ninna pesaral katto balishtamâgi mindappud â-grâ-
mada prajegalellam sukhamue punyam ninagakkum endu
- 42 vinnapam-geydale savistaiam kattuvudâva gahanam adam mârppem endu
Jakkagōsiyam karedu ninenage pu-
43. trana samânav enna mâduva dharmmake sakḥâyanâgi padisalisuttu-
mirendu taleyol kayyanittu Banni-
- 44 yûral eraḍu grâheya sidhdhâyada ponna Jakkagōsiya kayole kottu
kereyam kattisi Tambasamudram emba pesa-
- 45 ran ittu śîmnach Châlukya vikrama varshada 5 neya Raudri-samvatsarada
Jêshtad amâvâsye Âdityavâradandina sûryya-
46. grahananimitadim śrîman Nolamba-dêvara besade Banniyûra Tamba-
samudrakke Dêvimgereya badagana gōdi-
47. yali galeyaveradu 2 mattar gaddeyumam â-yûra peijjunkamumam bittu
prati-pâlisidali dharmmaman âva-
- 48 n orvva sva-dharmmavennade rakhisida punyam âtange Gange Bânarâsi
Kuru-kshêtramemba punya-tîrthamgalol sâsi-
49. ra-kavileya kôdumam kolagumam pancharatnadol kattisi sâsîrvvar vêda-
pâragarappa Brâhmanagge kotta phala-
50. makku || yî dharmmaman ali [da] pâtakange â-punya-tîrthamgalol amitu

- 51 konda pancha- mahâ-pâtakan akku || sva-dattam para-dattam vâyo harêta
vasundharâ [m] shash [t] ir vvaisha-śahasrâ-
52 ni mshtâyâmu jâyate kumi | Sôbhanayya-nâyakana magam Nilamayyana
baieham mangala mahâ śîi
53 Mâlôjam sâsanamam mâdi akkaramam khandarisidam mangala mahâ śrî

Translation.

(LL. 1-3).

Be it well While the victorious kingdom of Tribhuvanamalla-dêva, refuge of the whole universe, lord of good fortune and earth, *mahârâjâdhirâja*, *paramêśvara*, *jai amubhattaraka*, ornament of the Satyâśraya family, jewel of the Châlukyas, was ever prospering, to last as long as the moon, sun and stars endure.

(LL. 4-11).

While the *Yuvarâja* (prince) Trailôkyamalla Vira-Nolamba Pallava Permânadi Jayasimha-dêva, born of the Pallava family, praised by the whole universe and world-famous . . . *Yuvarâja*, lord of kings, a Mahêśvara in valour, an ornament to prowess, lord of the goddess of victory, a talisman to the refugees, crest-jewel of the Châlukyas, head jewel to heroes, a Rudra in battle, a pure *kshatriya*, a Karna to elephants, a Cupid in form, plunderer of the camps of the enemy kings, and a servant of his elder brother, was ruling over Banavase 12,000 and Sântalige 1,000, Mandali 1,000, 18 *bhatta-grâmas*, Belvala 300, Puligere 300, Kavue 1,000, punishing the wicked and protecting the righteous, governing the earth in sport.

(LL. 11-16)

A dependant on his lotus feet, obtainer of the band of five great sounds, mahâ-sâmantâdhipati, the highly powerful dandanâyaka, conferer of boons on the learned men, purifier of his race, sole friend of the world, a sun to the lotus his family, an ocean of truth, a Brihaspati in wisdom, a *mahâbratî* (Bhîshma ?) in purity of conduct, a brother to other's wives, a Vidyâdhara among the learned, abode of all good qualities, delighter of two kings, a Hanumanta in fighting for the illustrious Trailôkyamalla Vira Nolamba Pallava Permânadi Jayasingadêva, death to enemy troops, the illustrious chief minister, great minister for peace and war of Lâla and Kannada, dandanâyaka Tambarasar

(LL. 16-17)

It is difficult to induce Tamba to give a promise. But if he gives his word it is (as unshakable as) the Kailâsa mountain, Brahma's writing, Śiva's boon

(LL. 20-21).

On account of the fear of Tamba-dandādhipa, Chôla lost heart, vacated his capital and as if he was the first to run (?)

(LL. 21-22).

Chasing the troops of the Chôla king at Madakedore, Tamba-dandādhipa set up a pillar of victory. What a fame did he bring to the Châlukya emperor ?

(LL. 23-25).

What more need be said ? The Chôla king Jayangonda of Gangegondapura was overcome by fear (?) and Tamba, a throne of valour, set up under the orders of the emperor of Kuntala, in Jayangondachôlapura a pillar of fame and also had a flag set up in that city and an inscription slab put up.

(LL. 25-27).

While Kañchi which shines like the waist-belt of the Goddess of the declining kingdom of the Chôlikas who call themselves the lords of the Diaviḍa people trembled, Tamba crossed the ghats in the south and in its slopes set up with great valour a pillar of victory which was like a (. . . mēti . . .) pillar in the middle of a threshing floor set up by Yama for thrashing Rājga.

(LL. 27-30).

The lord of mountains, Himālaya is great. Greater than the lord of mountains is the Earth. Greater than the Himālaya (father of Umā) and the circular earth is the Ocean. The cardinal regions are greater than the Himālaya mountain, Earth and Ocean. Greater than the Mountain, Earth, Ocean and cardinal regions is his fame. Greater than all these is Tamba-dandādhipa.

(LL. 29-32).

While thus prosperous, the illustrious general Tambarasar was ruling in happiness Sântalge Thousand, Mandalā Thousand, Jiddulge 70, Nāgarakhanda 70 and others including several *bhatta-grāmas* (villages granted for subsistence) ? conquering the wicked and protecting the righteous.

(LL. 32-33).

A dependant on his lotus feet, glorious on account of his position of the great minister (*mahāmātya*), carrying on the burden of the whole kingdom and highly honoured and possessed of the three constituents of regal power, power to rule, power to give counsel, power to infuse energy in subordinates, the illustrious dandanāvaka Pergade Lōkanāthaiya.

(LL 34-36)

The good character of Lōka who is a Manu in high conduct, who talks politely, who acts according to his word, and who is free in his acts from fraud, captivates the minds of the learned. Just as the sun is able to make the lotuses expand, so also is Lōkanātha, an ornament to the anklet of Sarasvatī, competent to protect the righteous. Possessed of these natural attributes, he was discharging the duties of *Pergade* over Sântalige Thousand.

(LL 37-45)

In Sântalige Thousand, at the agrahāra village Banniyūr be it well

The mahājānas possessed of self-restraint, discipline, study of scriptures, meditation on God, concentration, silent prayer, performance of religious rites, repetition of sacred formulæ, absorption of the mind in God and several persons of the village descended from a long line of ancestry noted for their charities and benevolence, the chief among them being Jakkagōsi and Pergade Lōkanāthaiya went to the Ariasu (Tambarasai) and represented to him, "The previous kings built several times the tank (bund) at Banniyūr but failed to make it stand. O righteous lord (*dharma-rāja*), if the tank is to stand, it must be built in your name and then it will remain firmly and when all the inhabitants become happy thereby you will gain merit." Thereupon Tambarasa said that it was no great task to build it elaborately and that he would undertake its construction. He next called Jakkagōsi to him and said "You are like a son to me. Be a friend to the charities made by me and carry them on." Thus saying, he placed his hand on his head and handing over to him the income from the quit-rent (*siddhāya*) of the village Banniyūr for two years (*grāhe-hamlets*?), he got the tank built and named it Tambasamudra.

(LL 45-47)

In the fifth year of the Chālukya Vikrama era, the year Raudri, on Sunday the full moon day in Jyēshtha, on the occasion of solar eclipse, Tamba granted, under the orders of the illustrious Nolambadēvar, two *mattars* (*Gales*?) of rice-land below the north weir of Dēvingere and the *Perjunta* (customs duties on major articles) were granted for the upkeep of Tambasamudra (tank) of Banniyūr.

(LL 47-52).

Whoever protects this charity without minding that it is not his gift will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmins deeply versed in the Vēdas at the sacred places Gange, Bānarāsi, and Kurukshētra. The wicked man who destroys this charity will have incurred the sin of killing the same number of cows in the same

places and will also be guilty of the five great sins. He who takes away land given by one-self or others is born as a worm in ordure for sixty a-thousand years.

(LL 52-53)

The writing of Nilamayya, son of Sôbhanayya Good Fortune
Mâlôja made this sâsana and incised the letters Good Fortune

Note

This inscription belongs to the reign of the Western Châlukya king Tribhuvanamalla Vikramâditya VI and is dated in the fifth year of the Châlukya Vikrama era Raudri Sam Jyêsh ba. 30 Sunday, with solar eclipse. This date corresponds to June 21st Saturday, A D 1080 on which day there was a solar eclipse and the tithi of *amavâsya* ended at 19 of the day or 11½ ghatikas after sunrise or about 11 o'clock in the morning. But the week-day is given as Sunday in the grant on which day there was no eclipse or *amavâsya*. Apparently the grant was made on the morrow of the solar eclipse and as a gift at the time of new moonday and especially at the time of solar eclipse is considered to be highly meritorious, the day is spoken of as *amavâsya* and *sûrya-grahana*.

The record also states that the king's younger brother Jayasimha was the ruler of Banavâsi and Sântalige, Mandali (a place near Shimoga Town), Belvala and Pulgeri Districts. A subordinate of his named Tamba is stated to be a great general who defeated Râjga or Rajendra-Chôla at Madakadore and set up a pillar in memory of his victory. He is said to have been governing Sântalige 1,000, Mandali 1,000, Jiddulige 70 (a place in Shikarpur Taluk), Nâgarkhanda 70, etc. Madakadore may be provisionally identified with Mudakadore in T-Narsipur Taluk, Mysore District.

A subordinate of Tamba named Perggade Lôkanâthaiya is also named as Mahâmâtya and Perggade of Sântalige 1,000 District.

The main object of the inscription is to record the breach of the tank at the village Bannûr and its repairs by Jakkagôsi under the instructions of the governor Tamba at the request of the mahâjanas of the village and of Perggade Lôkanâthaiya. He was provided with the funds accruing from the fixed sources of revenue of the village Banniyûr for two years (?) for repairing the breach. The tank was named Tambasamudra after the governor. Further, the income from two *mattars* of land and from the customs dues on merchandise coming into or exported from the village was also granted for the annual expenses of maintaining the tank, sanction for this grant being obtained from the Prince Jayasimha. The usual imprecations occur at the end of the grant. The name of the composer of the grant is given as Nilamayya and that of the engraver as Mâlôja. Some of the Kannada poems in the inscription are very fine and mark

the author as a poet of considerable merit. For Tamba, see p. 140 of M. A. R. for 1929.

77

At the village Sâlûr in the same hobli of Shikârpur, on a stone set up at the back of Patel Bhadrappagauda's house

Size 3' x 1'—6".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಸಾಲೂರು ಗ್ರಾಮದ ಪಚೇಲ ಭದ್ರಪ್ಪಗೌಡರ ಪಿತ್ತಲಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಸೂರ್ಯ	ಪ್ರಮಾಣ 3' x 1'—6"	ಚಂದ್ರ
1. ದೇಸಯದೆಟ್ಟಿ		3. ವಪನಯಕ
2. ದುರಕರಿಸಿ		4. ರ ಉಬಳಿ

Note.

This records the grant of a plot of land as *umbali* (rent-free land granted for the maintenance of a chief or ordinary individual for some service to the State) to Dêśâyî Kari Sivapanâyaka of the village Bettadûr. No date is given. The characters are of the 18th century.

78

On a stone set up below the Sampige tree at the same place in Sâlûr.

Size 1'—6" x 1'—6"

Kannada language and characters

ಸಾಲೂರಿನ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಸಂಪಿಗೆಮರದ ಬುಡದಲ್ಲಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು

ಸೂರ್ಯ	ವಾಮನ	ಚಂದ್ರ
ಪ್ರಮಾಣ 1'—6" x 1'—6"		
1. ಲಿಭರಂಗಪ		4. ಲಗೆ ಕೊಟಲು
2. ಚು ಸಹಬರು		5. ಬಳಿ
3. ಒರೆರ ಯನಗೆ		

Transliteration

1. Libharanga-pa-
2. chu-sahebaru
3. Olera Yanaga-
4. lage kota u-

Note.

This records the gift of an *umbali* to Yanagala of Holey caste by Libharangapachusâhêb. The latter may be a corruption of the name of some European officer. (Levering ?).

79

At the same village Sâîûr on a stone set up in the rice field of Bhadrappagaude to the south.

Size 3'—0" × 2'—10"

Kannada language and characters

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—0" × 2'—10".

ಮನುಷ್ಯನು ಯೋಗಾಸನದಲ್ಲಿ ಕುಳಿತಿದಾನೆ

(ಎಡ ಭಾಗದಲ್ಲಿ ಅಕ್ಷರಗಳು ತುಂಬಾ ಸವೆದಿವೆ, ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ, ಪದ್ಯಗಳು ಸರಿಯಾಗಿವೆ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ವಾದಾಪೋಪುರಾಂಧನಂ ಜೀಯಾತ್ ಪ್ರಳೋಕ್ಯ
- 2 [ನಾಧಸ್ಯ ಶಾಸನಂಜನ] ಶಾಸನಂ || ಸ್ಯಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
- 3 [ಶ್ರಯಮು] ಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಪರ
- 4 [ಮಘಟಾರಕಸತ್ಯಾಶ್ರ] ಯಕುಳಿಕಚಿ ಚಾಕುಕ್ಕಾಧರಣಂ
- 5 ಶ್ರೀಮ [ದ್ಯುರೋಕಮಲ್ಲ] ದೇವರವಿಜಯರಾಜ್ಯ ಮುತ್ಪರೋತ್ತರಾಭಿವಿ
- 6 [ದ್ವಿಶ್ರವದ್ಧ್ರಮಾನ] ಮಾಚಂದ್ರಾಕೃತಾರಂಸಲುತ್ಪಮಿರೆ || ಸಮಧಿಗತಪಣ್ಣಮ
- 7 [ಹಾಶಬ್ಧಮಹಾಮು]ಣ್ಣಿಳೇಶ್ವರಂ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರತ್ರಿಕ್ಷಯಕ್ಷಾ
- 8 [ಸಪ್ಪವ ಚತುರಾಶೀತನಗ] ರಾಧಿವ್ಯತಲರಾಚಿಲೋ [ಚನ] ಚತುರ್ಭುಜಂ
- 9 ಶ್ರೀಜಯಪ್ರೀಮಧುಕೇಶ್ವರ ದೇವಲಬ್ಧವರಪ್ರಸಾದಂ ನಾಮಾದಿ
- 10 ಸಮಸ್ತಪ್ರಸ್ತುಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಮಯೂ
- 11 ರಮನ್ಮುರ್ದೇವ [ರ] ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿಳೇಶ್ವರಂ
- 12 ಮಗರಕಾರಗರಸರಸಾನಾಳಿಗೆ ಸಾಯಿರಮುಮಂದಪ್ಪನಿ
- 13 ಗೃಹಪಿಪ್ಪಪ್ರತಿಪಾಳನದಿನಾಳುಶ್ರೀ || ಶ್ರೀಮೂಲಸಂಘಕೊ
- 14 [ಣ್ಣಿ] ಕುನಾನ್ವಯ ಕಾಣೂಗ್ಗಣದಮೇಷ [ಪಾ] ಪಾಣಿಗಟ್ಟದ ಶ್ರೀಪ್ರಭಾಚಂ
- 15 ದ್ರ ಸಿದ್ಧಾನ್ತದೇವರ ಶಿಷ್ಯ ಕುಲಂದ್ರಪ [ಣ್ಣಿ] ದೇವರ ಗುಡ್ಡಂಧ
- 16 ದ್ರರಾಯಸೆಟ್ಟ ಶ್ರೀಪದನಾದಿ ಯಗ್ರಹಾರ ಸಾರಯೂರ ಸಾಸಿಬರ
- 17 ರ ಬ್ರಹ್ಮಚಿನಾಲಯದ ಬಸದಿಯ ನಿವೇದ್ಯಕ್ಕೆ ಭೂರೋಕವರ್ಷದ
- 18 ಚ ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯನುದ್ದ ೩ ಸೋಮವಾರದ ಪುತ್

Transliteration

1. śrīmat-parama-gambhīra-syādvāda-mōgha-lānchhanam jīyāt trailōkya-
2. [nāthasya śāsanam jina-] śāsanam || svastī samasta-bhuvanā
3. [ma] hā rājādhīrājam paramēśvara para-
4. [Satyā] śāya-kula-tīlaka Chālūkyābharanam

- 5 śīma [d Bhûlôkamalla-] dēvaia vijaya-rājyaṃ uttarôttarâbhivri-
6. [ddhi piavardhamāna] m āchandrārka-tāram saluttamire || samadhiga-
ta-pañcha-ma-
7. [hāsabda mahā-ma] ndalesvaiaṃ Banavāsī-puravarâdhîśvara Trikhṣhaya-
kshinā-
8. [sambhava chatuśāsīti-naga-] rādhishthita-La [lātalôchana]-chaturbhu-
jam
- 9 sī jayantī-Madhukêśvaia-dēva-labdha-vara-prasādam nāmādi-
10. samasta-piasastī-sahitam śrīman mahāmandalêśvaram Mayû-
11. vaimadēva [r] tat-pāda-padômôpa-jīvi śrīman mahā-mandalesvaram
12. Magaia Kāragarasai Sāntalige-sāyira-mumam dushta-ni-
13. graha-viśiṣṭa-piatipālanadin āluttire|| śrī-Mûla-sangha Ko-
14. [nda] kundānvaya Kânûrgganada Mēsha [pā] shāna-gachchhada śrī
Prabhā-cham-
15. dia-siddhānta-dēvaia śishya Kula-Chandra-pa-[ndita] dēvara guddam
[Bha]
- 16 drarāyī-setti sīmad anādiy-agrahāra Sāliyûra sāsirba-
17. ra Bīamha-junālayada basadiya nivēdyakke Bhûlôka-varshada
18. 5 neya Sādhārana-samvatsarada Pushya suddha 3 Sôma-vārada Vûtta

Translation.

Victory to Jina-sāsana, the religion of the Lord of the three worlds characterised by the illustrious, profound, excellent and invaluable Syādvāda doctrine.

Be it well. While the victorious kingdom of the illustrious [Bhûlôka-malla-dēvar], the refuge of the whole universe, mahārājādhirāja, paramêśvara, parama-bhattāraka, ornament of Satyāśraya family, jewel of the Chālukyas was increasingly prosperous to last as long as the moon, sun and stars, endure.

A dependant on the lotus feet of the illustrious mahāmandalêśvara Mayûra-vaimadēvar, obtainer of the band of five musical instruments, lord of the excellent city of Banavāsī. born of Śiva (lit Three-eyed) and Earth, presiding over eighty-four cities, possessed of a frontal eye and four arms, obtainer of great boons from Madhukêśvara, possessed of these and other titles

While the illustrious Magara Kāragarasar was ruling Sāntalige Thousand, punishing the wicked and protecting the righteous

Bhadraiyasetti, disciple of Kulachandrapanditadēva, who was a disciple of Prabhābandia-siddhāntadēva of the illustrious Mûlasangha and Kondakundānvaya, Kānur-gana and Mēshapāshānagachchha (made a grant) for the food-offerings of Brahmajunālaya-basadi of the immemorial agrahāra of the Thousand of Sāliyûr on

the uttarāyana day being Monday the 3rd lunar day of the bright half of Pushya in the year Sādhārana 5th year of Bhûlôka.

Note

This records a grant to a Jaina temple named Brahma-jinālaya-basadi in Sāliyûr (same as the present village Sālûr) by a merchant named Bhadiarāyasetti during the rule of Magara Kāragaiasar (the name is not very clear in the inscription) over the district Sāntalige 1,000, as a subordinate of the Kadamba king Mayûravarma who, in turn, is referred to as a subordinate of the Western Chālukya King Bhûlôkamalla (Sômêśvara Bhûlôkamalla III Circa 1126-1139 A D) The usual titles are applied both to the Chālukya and Kadamba kings The titles tryakshakshma-sambhava and chaturāṣṭi-nagarādhishthita-Lalāta-lôchana-Chaturbhuja are applied to Mayûravarma III (1130-1132) *alias* Hemma (the Kadamba king who at this time was ruling over Banavase*), son of Tailapa, who ruled from 1117-1130 The phrase *chaturāṣṭi-nagarādhishthita-Lalātalôchana-Chaturbhuja* has been some times split into two, *chaturāṣṭi-nagarādhishthita* meaning presiding over eighty-four cities and *Lalāta-lôchanachaturbhuja* meaning Frontal-eyed (Śiva) and four-armed (Vishnu) in the Nīralgi inscription edited by Dr Barnett in E I XVI, P 68 and the names of the gods are connected with the succeeding epithet *jagad-vidit-ashta-dasāśvamêdha-dîkshita* and translated as consecrated in eighteen world-famous sacrifices to Śiva and Vishnu But it is said in other inscriptions that Kadamba, the ancestor of the Kadambas, was born from a drop of the perspiration of the God Śiva on earth under a *Kadamba tree* and that he had four arms and an eye on the forehead (sarala-bhuja-chatushkô bhāla-nêtraḥ Purāṇi, para iva E C VII, Shikarpur 117) Hence these phrases four-armed and frontal-eyed are merely epithets applied to the progenitor of the Kadambas and thence to his descendants and have no connection with the gods Śiva and Vishnu

The donor in this grant was a Jaina and his preceptor is named Kulachandra, disciple of Prabhāchandra of Kānûrgana and Mêshapāshānagachchha. These classes of Jainas are also met with in E C VII, Shikarpur 221 of Ś 996 which also mentions a Kulachandra disciple of Rāmanandi, and Hounali 5

As regards the date, the Saka year is not given The 5th year of Bhûlôkamalla was the year Sādhārana, corresponding to A. D. 1130 Pushya śu 3 of this year is a Friday (December 5) and not Monday, nor is it a day of Uttarāyana-sankrānti and the day coincided with 25th December 1130 Thursday. If we take the next year as is sometimes done, *viz*, Virôdhikrit, A D 1131, the tithi falls on a Thursday (December 24, 1131) which is also an uttarayāna-sankrānti day, but even here the week-day is incorrect It is probably the date intended and the name of the week-day inserted might be due to some mistake

* *Vide* Moraes Kadamba Kula, P 131

The village Sâliyûr is spoken of as an *agrahâra* and its mahâjânas are described as the *thousand* in this and other inscriptions. Apparently the village contained, on the above date, a thousand Brahman families. To-day, however, there are only three or four Brahman houses in the village, which belong to recent settlers.

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At the same place in Sâlûr, on a second stone.

Size 3'—0" × 1'—6"

Kannada language and characters.

ಸಾಲೂರಿನಲ್ಲಿ ಅದೇ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಸೂರ್ಯ.

ಆಕಳು, ಕರು, ಲಿಂಗ.

ಚಂದ್ರ.

ಪ್ರಮಾಣ. 3'—0" × 1'—6"

1. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ [ತೈ ಪಿ]
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯನಂಭ [ವೇ]
3. ಓಂಗಣಪತ್ಯಾಯನಮಃ ಸರಸ್ವತ್ಯಾಯನ [ಮಃ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
5. ಮತ್ತು ಭೂಲೋಕವರ್ಷದ ೧೨ಡನೆಯ ಪಿಂ
6. ಗಳ ಸಂವತ್ಸರದ ಜೇಷ್ಠಸುಧ ೧೦ ಬುಧವಾರ [ದಂದು]
7. ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
8. ನಧಾರುಣಮೋನಾನುಷ್ಠಾನಜಪಸ [ಮಾಧಿ]
9. ಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ
10. ಗೃಹಾರಸಾಲಿಯೂರ ಶ್ರೀಮ [ದಶೇ]
11. [ಷ] ಮಹಾಜನಂಗಳು
12. ಶ್ರೀಮ
13. ಗೋತ್ರದ ಚಿಕ್ಕಕೇಸಿಮಯ್ಯಗಳ [ಬ್ರಾಹ್ಮ]
14. ಣಿಜನ್ನಬ್ಬೆಯಮಗೆ ಸಂಕರಭಟ್ಟ
15. ನಬ್ರಾಹ್ಮಣ ಬಿಜಬ್ಬೆಯು ಚಂದೇಸ್ವರದೇವರ ?
16. ಮೊಖಸಾಲೆಯ ಭಂದಿಸಿದಕೆ [ಅವಳಮ]
17. ಗಚಿಕ್ಕ ಕೇಸವಯ್ಯನ ಕೈಯ್ಯಲು ೮ ಗದ್ಯಾಣ
18. ಪಾದಪೂಜೆಯ ಕೊಣ್ಣುಚಂದೇಶ್ವರ [ದೇವರ]
19. ನಿವೇದ್ಯಕೆ ಕಗ್ಗಣಿಯ ಬಯಲಲು ಗುಣಗ
20. ನ ಮತ್ತ ? ೧ ಲೊನ್ನಬಿಟ್ಟರು ಆ [ಧರ್ಮಮನಾ]
21. ವನೋರ್ಪ್ಪ ಪ್ರತಿಪಾಳ್ವದಂಗೆ ವಾರಣಾಸಿಯಲು
22. ಸಾಸಿರಕವಿಲೆಯ ಸಾಸಿರವೇದ ಪಾರಗರಪ್ಪ
23. ಬ್ರಾಹ್ಮಣಗ್ಗ ಕೊಟ್ಟ ಫಲ ಈ ಧರ್ಮಮನಳಿದ
24. ನಾತೀರ್ತ್ತದಲಿಸಿತುಕವಿಲೆ ಬ್ರಾಹ್ಮಣರ ಕೊನ್ನಪಾತಕ

Transliteration.

1. namas tunga-siraś-chumbi-chandīa-chāmara chāravē [traī]
2. lōkya-nagarārambha-mūla-stambhāya Śambha [vē]
3. ōm Ganapatyāya namah Sarasvatyāya na [mah]
4. svasti samasta-prasasti-sahitam śrī-
5. matu Bhūlōka-varshade 12 da neya Pin-
6. gala-samvatsaraḍa Jēshtha-sudha 10 Budhavāra [dandu]
7. yama-niyama-svādhyāya-dhyā-
8. na-dhārūna-mōnānushthāna-japa-sa [mādhi]
9. śīla-guṇa-sampannaṇappa sīman mahā-
10. grahāra Sāhyūra śrīma [daśē-]
11. [sha] mahā-janangalu
12. srīma
13. gōtrada Chikka Kēsīmayyagala [brāmha]
14. nī Jannabbeya maga Sankarabhatta-
15. na brāmhani Bijabbeyu Chandēśvara-dēvara
16. mokhasāleya bhandīsīdake [avala ma]
17. ga Chikka Kēsavayyana kaiyalu 8 gadyāna
18. pāda-pujeya kondu Chandēśvara-[dēvara]
19. nivēdyake Kaggereya bayalalu Guniga-
20. na matta 1 londa bittaru ā [dharmmaman ā-]
21. vanorva pratipālisi-dange Vāranāsīyalu
22. sāsira-kavīleya sāsira Vēda-pāragarappa
23. Brāmhānargge kotta phala ī-dharmmaman alīda-
24. n ā-tīrttadal anitu kavīle Brāmhānara konda pātaka.

Translation

(Invocation to Śambhu) Salutation to Ganapati. Salutation to Sarasvatī.

Be it well. In the 12th year of the illustrious Bhūlōka [malla], possessed of all the good attributes, on Wednesday the 10th lunar day of the bright half of Jyēshtha in the year Pingala.

All the *mahājanas* of the agrahāra of Sāhyūr, possessed of all the qualities of self-control, restraint, study of the scriptures, meditation, concentration, silence, observance of religious duties, repetitions of the sacred formulæ, absorption of thought, austerity of character, etc., received 8 gadyānas as the price (of land) from Chikka Kēsīmayya, son of Bijabbe, wife of Sankara-bhatta, who was the son of Jannabbe, wife of the Brahman Chikka Kēsīmayya and (in return for the price received) they (the *mahājanas*) gave away one Guniga's mattar of land in the wet fields below

Kaggere for the service of food-offerings to the God Chandêśvara, a *mukhaśāle* (front verandah) for whom was built by the said Bijabbe

Whosoever protects this act of charity gets the reward of giving away a thousand cows in Benares to a thousand Brahmans. He who destroys this charity will incur the sin of slaying so many cows and Brahmans in that sacred place

Note.

This inscription also belongs to the reign of the Châlukya king Bhûlôkamalla III. It is dated in his 12th year Pingala, on Wednesday Jyêshtha sù 10. The year Pingala is evidently A. D. 1137 and Jyêshtha sù 10 would correspond to May 31, A. D. 1137, a Monday and not Wednesday, as stated in the grant. A grant of some land is stated to have been made for a Śiva temple at Sâliyûr for which a woman named Bijabbe built a front verandah. The usual imprecation ends the grant.

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On a stone set up in the bed of the tank at the same village Sâlûr.

Size 5'—6" × 1'—0"

Kannada language and characters

ಸಾಲೂರು ಕೆರೆಯ ಅಂಗಳದ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪೂಜಾರಿ — ಲಿಂಗ — ಬಸವ

ಪ್ರಮಾಣ 5'—6" × 1'—0"

- 1 ತ
2. ದೇವರ ರಾಜ್ಯ
3. ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವ
4. ಮಾನಮಾಚಂದ್ರಾಕ್ಷೇತಾ
- 5 ರಂ ಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಸ್ವಸ್ತಿಯಮು
6. ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ ಧಾರುಣಮೋನಾ
7. ನುಷ್ಠಾನಾಜಪನಮಾಧಿ ನೀಲ ಗುಣನ [ಂಪ]
8. ನ್ನರು ಚತುರ್ವೇದ ವೇದಾಂಗ ಸಮಸ್ತ [ಶಾ] ಸ್ತು ಪಾ
- 9 ರಾವಾರ ಪಾಗರರು ಯಜನ ಯಜನಾ
10. ಧ್ಯಾಪನ ಯೋಗ ಪಾರಾಯಣರುಂ
11. ಶ್ರೀ ಮ (?) ಸಾಮೋತ್ತಮ ರೇಕಯ್ಯ ಪಂಣ್ಣಿ
12. [ತ] ರುಸರಣಾಗತ ವಜ್ರಪಂ [ಜ] ರರಪ್ಪ ಶ್ರೀಮ [ದ]
13. ನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಯೂರ [ಶೇ]
- 14 ಪರಸಿರ್ವರು ಮಹಾಜನಂಗಳು [ಸ್ವ]
15. ಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮ [ಕಾ]
16. ಲದ ಳಲನೆಯ ಸುಧ [ಕೃತುಸಂ]
17. ವತ್ಸ[ರ]ದ ಕಾರ್ತಿಕಸು
18. ರದನ್ದುಸಾಲಯೂರ

19. [ಪೆ] ವ್ಯಾರುವ ಶ್ರೀ . . .
20. ದೇವರಿಗೆ ಕಗೇಜೆಯ ಬಾಯ
21. ಲೊಳಗೆ ನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟು
22. ದೆ ಮತ್ತ ಲೊ ಧಿ ಸ್ವಸ್ತಿ ಶ್ರೀ ನಗ [ರೇ]
23. ಸ್ವರ ದೇವರಿಗೆ ಬಿಟ್ಟು ಧರ್ಮಮಲು
24. ದ್ವಿ (?) ರಮುನುಷ್ವರು ಪ್ರತಿ
25. ಪಾಳಿಸ್ವರು ಲೋಕಾಭಾರಣಪೆ
26. ಣ್ಣಿತರಸಿತ್ಯನಾಗರ್ದ ಈ ಧರ್ಮದ
27. ಕೆಯ್ಯನಾಸಿವ್ವರು ಪ್ರತಿ
28. ಪಾಳಿಸುವರು ಈ ಧರ್ಮಮನಾವನೊ
29. ವ್ಯಾ ಪ್ರತಿಪಾಳಿಸದವರ್ಗೆ ಪ್ರಯಾಗೆವಾ [ಣ]
30. ರಸಿಯಾ ಅಗ್ನೈ ತೀರ್ಥಗಯಾಗಳ
31. ಲಿ ಸಾ ಜರ ಕವಿಲೆಯಸಸಿರವರ
32. ವ್ಯೇದ ಪಾರಾಗರಪ್ಪ ಸಸಿರ ಬ್ರಾ [ಹೃಣ]
33. ಗೈ ಕೋಡುಂ ಕೊಳಗುಮುನುವ [ಜ್ವರತ್ಸ]
34. ಂ ಗಳಿಂಕಟ್ಟಿಸಿ ಅದಿತ್ಯನಾ [ರದಮಾವಾಸ್ಕೈ]
35. ವ್ಯತೀಪಾತ ನುರ್ಯ್ಯ [ಗ್ರಹಣದಲ]
36. ಬಿಟ್ಟಪಲಮು . . .
37. ನಾವನೊವ್ವನಳಿದ [ಪಾತ್]
38. ಕನಿತು ಕವಿಲಯ [ನನಿತುಪಾ]
39. ವ್ಯರವುಂನನಿತು [ಕ್ಷೇತ್ರಗಳಲ ಕೊಂ]
40. ದಪಾಪಕ [ಪೋಹನು]

Transliteration.

1. ta
2. dēvara rājya . . .
3. ttarōttarābhivrid-dhi-pravaraddha-
4. mānam āchandiārka- tā-
5. rambaram saluttamire sri svasti yama
6. niyama svādhyāya dhyāna dhārūna mōnā-
7. nushthānā japa samādhi sīla guna-sa [m pa]
8. nnaru chatur-vēda-vēdānga-samasta- [śā] stra-pā-
9. rāvāra-pāgararu yajana yajanā-
10. dhyāpāna yōga-parāyanarum
11. śrīma sāmōttamar? ēkayka-pāndi-
12. [ta] ru saramāgata-vajra-pan [ja]-rarappa śrīma [d] a-
13. nādi-yagrahāram Sāliyūr a [sē]-
14. sha-sasirvvaru mahājanamgalu [sva-]
15. stī śrīmach Chālukya Vikrama-[kā]-
16. lada 44 neya Subhakṛitu sam]-

17. vatsarāḍa Kārttika su
18. radandu Sāhiyūra
19. [pe] rrvāruva śrī
20. dēvāringe Kagereya bāya-
21. lolage nivēdyake bitta ga-
22. de mattalo 1 svasti śrī Naga [rē]-
23. svāra-dēvarimge bitta dharmmama U-
24. ddura-munurvvaru prati-
25. palisvaru Lōkābhārana-pa-
26. nditara sisya Nāgaisa ī-dharmmada
27. keyya sāsirvvaru prati-
28. pālisuvaru ī dharmmaman āvano-
29. rvva pratipālisadavarge Prayāge Vā [na]-
30. rasiyā Arghghhya-tīrttha Gayā-gala-
31. lī sāyira-kavileya sasiravara-
32. r Vvēda-pārāgarappa sasira-Brā [hmana]-
33. igge kōdum kolagumam suva-[rma-ratna-]
34. galim kattisi Āditya-vā [rad Amāvāsyē]
35. Vyatipāta sūryya-[grahanadalī]
36. bitta palamu
37. nāvanorvvan alipida [pāta-]
38. kan anitu kavileya [nanitu pā-]
39. rvvaaruvam nanitu [kshētragalalī kon-]
40. da pāpake [hōhanu]

Note.

This inscription is full of lacunæ. Some lines on the top are effaced and a portion of the right side of the inscription slab is broken off and several letters are lost.

The record seems to belong to a Western Chalukya king whose name however is lost on the inscription slab. It is dated in the 44th year of the Chālukya Vikrama era, in the bright fortnight of Kārtika in the year Śubhakrit. The Chālukya Vikrama era commenced in A. D. 1076 and the 44th year of this era corresponds to A. D. 1119. But A. D. 1119 is Vikārin according to the southern system of luni-solar years current in this country. The nearest year Śubhakrit is A. D. 1122, three years later and Kārtika śukla . . . corresponds to the first half of October in 1122 A. D. Hence 44 may be considered as a mistake of the engraver for 47 and the correct date of the grant taken as 1122 A. D. Vikramāditya VI was ruling at this time

But if we take the Northern cycle of Jovian years, A D 1119 or S 1041 corresponds to Śubhakṛit as stated in the grant. It is not yet certain, however, that this system was prevalent in this country at the time.

The inscription seems to register the gift of one *mattan* of rice-land below Kaggere tank for the service of food offerings to the god Nāgarêśvara of the village Sālyûr (Sālûr) by the *mahājanas* of the village Nāgarasa, disciple of Lōkâbharana-pandita, was the manager of the temple. The three hundred (Brahmans) of the village *Uddûr* (?) were appointed as the guardians of the above charity. The usual imprecatory sentences occur at the end of the grant.

82

At the village Chikkâpura, a hamlet of Sālûr, on a viragal to the west near the weir of the tank.

Kannada language and characters.

Size 3' × 2'

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರದ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊರಳೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

Part I

- 1.
- 2.
3. ಸತ್ಯರತ್ನಾಕರರು ಶರಣಾಗತರಾವ [ಜ]
4. ಪಂಜರರುಂ ಶ್ರೀ ದೇವರದಿವಿಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧ
5. ಮಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಯೂರ ಮಾಕನಹಳ್ಳಿಯಕಾ
6. . . ಗಾಡಕಾಳಿಮಗಾಡ ಮಾಚಗಾಂಡನು ಸಕವರ್ಷ ೧೧೩೧ನೆ [ಪ್ರ]
7. ಮೋದನವತ್ಸರದ ವೈಶಾಖನು ೧೫ . . ದಿನದೊಳೆ ಬಂದಲ ಆತನವೀರಧುರದಿ
8. ಕಿಡಿರಾಗಿ ಪಲರಕೊಂಡು

Part II

1. [ತುರು] ಹರಿವಲಿ ಮಾಕನಹಳ್ಳಿಹಡದ ಸುರಲೋಕಪ್ರಾಪ್ತನಾ [ದ]
2. ಲಿ ಹದುನಿಲಕಳಿಯಕಡಹರಿಯಗಳಿಕಂ ೩೦೦ ಯುತಿಬರ||
3. ತವಿಡೆ ಕ [ವಿ]ಲೆ ಬ್ರಾಹ್ಮಣರ ಕೊಂಡವರು||

Part I

Transliteration

1.
2.
3. satyaratnâkararu śaranâgatarâ va [jra] -
4. panjararum śrī dēvara diviya-śrī-pâda-padma-râdha [karu] -
5. mappâ śrīmad anâdiy agrahâram Sâlyûra Mâkanahalliya . . .

- 6 gauda Kālimagauda Māchagaundanū Sakavarsha 1131
ne [Pia]-
7. mōda-samvatsarāda Vaiśākha su 15 dīnadole bandalī ātana vīradhurādī
8. kīdirāgī pālara kondu

Part II

- 1 [turu] harivalī Mākanahalī Hadāda suralōka-prāptanā [da]-
2. hī Hadunīhkalīya kada hariya gale kam 300 yikidar
3. tapīdade ka[vile] Brāmhānara kondavarū

Note

This inscription slab lies on the stone pavement on which the waste water of a small tank flows periodically. Hence several letters are worn out completely and cannot be made out.

The record is dated Ś 1131 Pramōda sam Vaiś. su 15 corresponding to 10th April 1210 (if we take Ś 1132 Pramōda) and records the grant of some land, 300 poles in extent, in memory of a warrior named Hadāda of the village Mākanahallī, a hamlet of Sālyūtī (Sālūr) who died while defending its cattle and men against Māchagaunda when the latter marched on the village and gave battle to its *gaudas* named Kālimagauda, etc. The *gaudas* are praised as the oceans of truth, adamantine cages for the refugees, etc. The usual imprecation is found at the close of the grant. No king is named in the grant.

83

At the same village Chikkāpura on a stone in the field of Guttiga to the east.

Size 5'—0" × 1'—6".

Kannada language and characters.

ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಗುತ್ತಿಗೆನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ, ಪೂಜಾರಿ—ಲಿಂಗ—ಬಸವ.

ಪ್ರಮಾಣ 5'—6" × 1'—6".

- | | |
|------------------------------------|-----------------------------------|
| 1. ಸ್ವಸ್ತಿಯಮನಿಯಮಶ್ವಾಧ್ಯಾಯಾ | 10. ಇಂಗ ಅದಿವಾರ ಉತ್ತರಾಯಣ |
| 2. ಧ್ಯಾನಧಾರಣಮೋನಾನುಪ್ಪಾಣಜ | 11. ಸಂಕ್ರಮಣದಂದು ಹೆವ್ವಾರು |
| 3. ಪಸಮಾಧಿಸುಷೀಳಸಪನ್ನ | 12. ಪವಣಿಯ ಹರಿಮಯ್ಯ ತೇಕವಳ್ಳಿ |
| 4. ರಪ್ಪ ಅನಾದಿಯಗ್ರಹಾರಂ | 13. ಯಲು ಚತ್ರಕ್ಕೆ ಬಿಟ್ಟು ಗುಣಿಗವತ್ತ |
| 5. ಸಾಲಪೂರಸಾನಿವ್ವಾರು ಮಾ | 14. ರ್ — ಈ ಧರ್ಮಮ ಪ್ರತಿಪಾಳಿಸಿದವಗೆ |
| 6. ಡಿದದತ್ತಿಯೆನ್ನೆಂದಡೆ ಸ್ವಸ್ತಿ ಶ್ರೀ | 15. ವಾರಣಾಸಿಯಲು ಸಾನಿವ್ವಾರ್ವೇವವಾರ |
| 7. ಮತ್ತು ಚಾಳುಕ್ಯವಿಕ್ರಮ | 16. ಗರಪ್ಪ ಬ್ರಾಹ್ಮ [ಣಗ್ಗೇ] ಸಾಯಿರಕ |
| 8. ಪರಿಪದ ಲನೆಯ ಸುಧಕ್ಕಿ | 17. ವಿರೆಯುಮಕೊಟ್ಟ ಪಲಮಕ್ಕು |
| 9. ತ್ಸಂವತ್ಸರದಲು ಮಾಘ ಬಹು | |

Transliteration.

1. svasti yama niyama śvādhyâyâ-
2. dhyāna-dhāraṇa-mônānushīlāna-ja-
3. pa-samādhi-sushīla-sapanna-
4. rappa ānādiyagrahāram
5. Sālivāra sāsirvvaru mā-
6. dida dattī yentendade svasti śrī-
7. matu Chālukya vikrama
8. varishada 47 neya Subhakrit-
9. samvatsaradalu Māgha bahu-
10. la 11 Ādivāra uttarāyana-
11. sankramana-dāndu Hervāru-
12. va.Ēniya Harimayya Tēkavalli-
13. yalu chatrakke bitta Guniga-vatta-
14. r 2 yī dharmmama pratipālīsīdavage
15. Vāranāsi-yalu sāsirvvar vēda-pāra-
16. garappa Brāmha [nargge] sâyira-ka
17. vileyuma kotta palam akku

Note.

This inscription is similar in contents to the previous record No 82

It registers the gift of some land by Ēniya Harimayya, *hervāruva* (chief of the Brahmans) on behalf of the thousand (Brahmans) of the agrahāra village, Sālvur (Sālār) The land granted was two *mattars* of Guniga in extent and was given away for a choultry at the village Tēkavalli The usual sentence about the merit of maintaining a previous grant is found at the close of this record also.

The date of the grant is given as Sunday, Uttarāyana Sankramana day, being the 11th lunar day of the dark half of Māgha in Subhakrit, 47th year of the Chālukya Vikrama era Now the 47th year of this era is a Śubhakrit corresponding to 1122 A. D. The Uttarāyana Sankrānti day in the year falls on December 24th, a Sunday as stated in the grant, but the tithi is Pushya ba 9 or 10 and not Māgha ba 11, as stated in the grant. In that year, Māgha ba 11 fell on a Thursday (Jan. 25 1123 A.D.) and this day was the 3rd day of the solar month Kumbha and not uttarāyana sankrānti day. It is possible, however, to take the month Māgha as the solar month corresponding, *viz.*, Kumbha and bahula 11 of that month would then correspond to December 25, 1122, the day succeeding Uttarāyana-sankrānti.

84

On a stone lying to the east of Sanku-Basavanna image, in the village Belagāmi in the Hobli of Tālagunda

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಯ ಸಂಕುಬಸವಣ್ಣನ ವಿಗ್ರಹಕ್ಕೆ ಪೂರ್ವಕ್ಕೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | | |
|--------------------------------------|----------|--------|
| ಸೂರ್ಯ | ಲಿಂಗಮುದೆ | ಚಂದ್ರ. |
| 1 ಜಯಾಭ್ಯುದಯ ೧೪೨೧ನೇನು | | |
| 2. ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದ ಚಯಿತ್ರನು ೩ ದಂದು | | |
| 3. ಚನ್ನಬಸವ ಹುಲೆಬಳಿ | | |
| 4. ಉಭಯಂ ೮ ಕೊಟ್ಟರು | | |

Note.

The letters of this inscription are very much worn out. It seems to record the grant of a plot of land with the sowing capacity of eight khandugas.

The name Channabasapa in line 3 is probably the donee. The date given is S 1421 Sīdhārthi sam. Chai. su 3 which is equivalent to 15th March A. D. 1499.

TUMKUR DISTRICT.

GUBBI TALUK.

85

On a stone lying near the tank weir on the road to Chittanhalli from Kallūr in the Hobli of Kadaba

Size 1'—2" × 2'—6".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ಕಡಬದ ಹೋಬಳಿ ಕಲ್ಲೂರಿಂದ ಚಿಟ್ಟನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ
ಕೆರೆ ತೊಳೆನ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—2" × 2'—6"

1. ಸಾಧಾರಣ ಸಂವತ್ಸರ ವಯಶಾಖ ಬ ೭ ಸೋಮವಾರದಂದು
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಮಾರಯ್ಯನಾಯಕನ ತಮ ಬ
3. ಮೈಯ್ಯನು ಮೇಲೇಸ್ವರದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಅಚಂದ್ರಾರ್ಕಕ
4. ತಾರಂಬರಂ ನಡವಂತಾಗಿ ಕೊಟ್ಟಿಗೆ ೨ ಅತನ ಭಾ . ಮಲ್ಲ
5. ಯ್ಯ ಕೊಟ್ಟಿಗೆ ೧ ಇದಂತಿಡಿಸುವರ್ಗೆ ಮಹಾಪಾತಕ

Transliteration.

1. Sādhāṇa-samvatsara Vayisākha ba 7 Sōmavāra-dandu
2. śrīmanu mahāpiadhānam Mārayya-Nāyakana tamma Ba-
3. mmayyanu Mēlēsvāra-dēvara nandā-dīvigege ā-chandrārkkā-
4. tāmbarāma nadevantāgi kotta ga 2 ātana bhā Malla-
5. yya kotta ga 7 idam kidisuvarge mahāpātaka.

Note

This records the gift of a sum of 2 gadyânas by Bammayya, younger brother of *mahâpradhâna* Mârayyanâyaka, and of 1 gadyâna by Mallayya, his brother-in-law, for maintaining a perpetual lamp in the temple of the god Mêlêsvradêvaru. No Śaka year is given. The date is stated to be as Sâdhârana sam. Vaiś ba. 7 Monday.

It is not possible to determine who this Mârayyanâyaka was. The usual imprecation is found at the end of the record.

86

At the village Nittûr in the hobli of Nittûr, on a stone set up behind the Jaina basti.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ನಿಟ್ಟೂರು ಜೈನಬಸ್ತಿಯ ಹಿಂದುಗಡೆ ವಿಗ್ರಹದ ಕಲ್ಲಿನಲ್ಲಿ.

- | | |
|--------------|------------------|
| 1. ಚಿತ್ರಭಾನು | 5. ಯು ಸೋಮ |
| 2. ಸಂವತ್ಸರ | 6. ವಾರ ಬೊಮ್ಮಣ್ಣ |
| 3. ದ ಪಾಲ್ಕುಣ | 7. ಗಳು ಸ್ವರ್ಗಸ್ತ |
| 4. ದ ಶುಕ್ಲ ೮ | 8. ರಾದ ನಿಷಿದ್ಧ |

Note.

This is a *nishadhi* stone, a monument set up in memory of the death of a pious Jaina after becoming a *sanyâsi*. The present inscription records the death of one Bommanna on Monday the 8th lunar day of the bright half of Phâlguna in the year Chitrabhânu.

87

A copper plate in the possession of Nanjamma, in the village Mûkanâyakankôte in the same hobli of Nittûr.

Size 1'—0" × 0'—9" 1 plate.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ಮೂಕನಾಯಕನ ಕೋಟೆಯಲ್ಲಿ ವೀರಪ್ಪನವರ ನಾದಿಸಿ
ನಂಜಮ್ಮನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 1'—0" × 0'—9"

1. ಮುದ್ದು ವೀರಸ್ವಾಮಿಗಳವರ ಚರಣಾರವಿಂ
2. ದಗಳಿಗೆ—
3. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋ
4. ಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
5. ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶುಖ ವರುಷಗಳು ೧೬೫೮ನೇ

6. ನಳನಾಮ ಸಂವತ್ಸರದ ನಿಜಜ್ಯೇಷ್ಠ ಶುದ್ಧ ಸಪ್ತಮಿ ಭಾರ್ಗವಮಾಸರದಷ್ಟ
7. ಸಾಲನಾಯಕರ ಚೈರಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರನಾದ ಸಂ
8. ಗಪ್ಪನಾಯಕರ ಪಾತ್ರನಾದ ಚಿಂನಬಸವನಾಯಕರ ಪುತ್ರ
9. ನಾದ ಮುದಿಯಪ್ಪನಾಯಕನು ಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಹಾಗೆಲವಾ
10. ಡಿ ಕೋಟಿಯಾದ ಕೋಟಸ್ತಳದ ಗೇರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪ್ರ
11. ತಿ ನಾಮಧೇಯವಾದಲ್ಲಿಂಗ ಸಾಗರವೆಂಬ ಗ್ರಾಮವೆನ್ನು ನಮ
12. ಸ್ಯಾರಮಾಡಿಯಧೇನೆ ಯಿಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಧ ಗದ್ದೆಬೆದ್ದಲು
13. ಕೋಟತುಡಿಕೆ ಅಣ್ಣ ಅಟ್ಟು ಕಟ್ಟು ನಿಧಿನಿಕ್ಷೇಪಸಂಕಸಿದ್ಧಾ
14. ಯ ಮುಂತಾದ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಹ ನಮಸ್ಕಾರಮಾ
15. ಡಿ ಇಥೇನೆ ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಸ್ವದತ್ತಾದ್ವಿ
16. ಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಕಾರೇ
17. ಐ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತ್ರ
18. ದತ್ತಾಸಹೋದರೀ ಅನ್ಯದತ್ತಾಭವೇನ್ನಾತಾದತ್ತಾಂಧಂ
19. ಮಿಂ ಪರಿತ್ಯಜೇತು || ಶ್ರೀ ||

Transliteration

1. Mudduvīrasvānigalavara charanāiavin-
2. dagalige
3. namas tunga śiraśchumbi-chandra-uhāmara-chāravē trailō-
4. kya-nagalaīrambha-mūlastambhāya Sambhavē svastu śrī vi-
5. jayābhyudaya Śālivāhana śakha varushaṅgalu 1658 ne
6. Nalanāma-samvatsarada Nija Jyēsthā suddha saptaṁ Bhārgava-
vāsaiadalī
7. Śālanāyakara Bhairappanāyakara prapautranāda San-
8. gappanāyakara pautianāda Chennabasava-nāyakara putra-
9. nāda Mudiyaṇṇāyakanu bhakti-purassara-vāḡ Hāgalavā-
10. di hōbali yāda Kōte-sthalada Gērahali grāmakke pra-
11. tannāmadhēyavāda Llingasāgaravemba grāmaṁvanu nama-
12. skāra mādi yidhēne yi-grāmakke saluvantha gadde beddalu
13. tōta tudike ane achchukatu nidhi nīkshēpa sunka siddhā-
14. ya muntāda sakala suvarṇādāya saha namaskāra mā-
15. di yidhēne yendu barasi-kotta dāna-śāsana sva-dattādvi-
16. gunam punnyam para-dattānupālānam paradattāpahārē-
17. na sva-dattam nishphalām bhavēt | sva-dattā putrikā dhātrī pitru-
18. dattā sahōdārī amnya-dattā bhavēn mātā dattām bhū-
19. mm parityajētu śrī "

Translation.

*To the lotus feet of Mudduvīrasvām —*Salutation to Śambhu. Be it well. In the victorious and prosperous year 1658 of the Śālivāhana era, the year named Nāla, on Friday the 7th lunar day of the bright half of Nija Jyēsthā.

NITTUR PLATES OF MADHAVA GANGA

Ib

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2

4

IIa

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6

8

10

IIIb

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...
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12

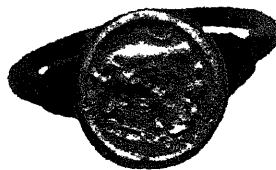
14

IIIa

...
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16

18



I, Mudiappa Nâyaka, son of Chennabasava Nâyaka, grandson of Sangappa Nâyaka, great-grandson of Sâlanâyaka's (son) Bhanappa Nâyaka, have granted (lit. saluted) the village Gêrahallî, also called Lingasâgara, in Kôte-sthala and Hâgalavâdî Hobli. I have given away all the lands, wet and dry, in the village as well as gardens, big and small, embankments, boundaries, treasure on the surface or buried underground, customs dues, quit-rent and all other revenue in gold.

Thus I have got this *dâna-śâsana* written. Protecting the gift of another is twice as meritorious as making a gift oneself. By seizing another's gift even one's own gift becomes fruitless. Land given by one-self is his daughter, land given by his father is his sister, land given by others becomes one's mother. Hence one should not seize land gifted away. Good Fortune.

Note.

This registers the gift of the village named Gêrahallî *alias* Lingasâgara to Mudduvîrasvâmi, who was probably a Lingâyat guru, by the chief Mudiappa Nâyaka. The donor belonged to a line of petty chiefs of Hâgalvâdî, a village in Gubbî Taluk of Tumkur District. Both the donor and his father Channabasava Nâyaka and grandfather Sangappa Nâyaka are also named in a copper-plate grant at Tirumalapur of Ś 1651 (E C XII Chiknâyakanhallî 38).

The present grant is dated Ś 1658 Nala, sam. Nija Jyêsh. śu 7 Friday corresponding to June 4, 1736 A D. The usual imprecatory verses occur at the end of the grant. No overlord is named in the grant.

88

Kûdalûr grant of the Ganga king Mâdhavavarma, found buried in the earth by Nanjappa in his land at the village Pura in the hobli of Nittûr.

Size 0'—9" × 0'—3". 3 plates with a ring and elephant seal.

Old Kannada characters and Sanskrit language.

ಅದೇ ತಾಲ್ಲೂಕ್ ನಿಟ್ಟೂರು ಹೋಬಳಿ ಪುರಗ್ರಾಮದಲ್ಲಿ ಹೆಂಚಿನ ಕಾರ್ಖಾನೆ ನಂಜಪ್ಪನವರಿಗೆ
ಅವರ ಬೂದಿ ಹೊಲದಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ.

೩ ಹಲಗೆಗಳು ಅನೆಯ ಮೊಹರು

0'—9" × 0'—3"

- I b 1. ಭಾರದ್ವಾಜನಗೋತ್ರಸ್ಯ ಹರಿತುಲ್ಕಸ್ಯ ವಿಕ್ರಮೇ ಶ್ರೀಪಲ್ಲವಕುಲೇಂದ್ರಸ್ಯ ರಾಜ್ಯ ಶ್ರೀಸ್ವನಂದಮೃಣಾಃ
2. ಸ್ತುತಿ ಧರ್ಮಾತ್ಪಾಲಯತೋಭೂಮಿಂ ವರ್ಧಮಾನೇತುಶಾರದೇ ಚೈತ್ರೇ ಮಾಸಿಶುಚೌಪಕ್ಷೇ ಪಷ್ಣಮ್ಯಾಂ
ರೋಹಿಣೀದಿನೇ
3. ಜಾತ್ಯವಿವಿಧಾಕಾಶಜರಾಮಲಕುಲಸ್ಯ ಚ ಚಾಹ್ನವೇಯಕುಲೇಂದ್ರಸ್ಯ ಸುರೇಂದ್ರನಮತೇಜಸಃ
4. ರಾಜ್ಯಕಾಣ್ಯನಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಚಾರ್ಯಮೃಣಾಃ ಪುತ್ರಸ್ಯ ಸರ್ವಮುಖ್ಯಸ್ಯ ಮಾಧವಸ್ಯ ನೃಪಸ್ಯ ಚ
5. ಔರಸಸ್ಯಾಧಪುತ್ರಸ್ಯ ಕರ್ತುರ್ಧರ್ಮಮನುತ್ರಮಮ್ | ಮಹಾರಾಜೇನ ವಿಧಿನಾ ಜಯ ಶ್ರೀ ಸಿಂಹವರ್ಮಣಾ

- II a 6. ಅಭಿಷಿಕ್ತಸ್ಯ ಶೂರಾಣಾಂ ವೀರಸ್ಯಾತುಲ್ಯಕರ್ಮಣಃ ಶ್ರೀಮತೋಗದ್ಗರಾಜಸ್ಯ ಗದ್ಗವಂಶಧ್ವಜಸ್ಯಚ
 7. ಆರ್ಯಾಣಾಂವರ್ಮಭೂತಸ್ಯನಾಮತೋಪ್ಸಾರ್ಯವರ್ಮಣಃ ತಸ್ಯಪುತ್ರೇಣ ಧೀರೇಣ ಪ್ರಗಲ್ಬೇನ ಮು
 ಹಾತ್ಮನಾ
 8. ಶತ್ರುಣಾಂ ಸೂರ್ಯಕುಲೈನ ಮಿತ್ರಾಣಾಣ್ಣಿನ್ದಕಾನ್ತಿನಾ ಪಾಲನೇಕೃಷ್ಣತುಲೈನಕ್ಷಮಣೀಭೂಸಮೇನಚ
 9. ಶ್ರೀಪಲ್ಲವನೃಪೇಂದ್ರೇಣ ವಿಜಯೇಸ್ವಂದ್ರಮೃಣಾ ನ್ಯಾಯತೋಷ್ಯಭಿಷಿಕ್ತೇನಸರ್ವಪ್ರಕೃತಿಭಿಸ್ಸಹ
 10. ಗುರುಭಿಃಕೃತನಾಮ್ನಚ ಸತ್ಸಮಾಧವದರ್ಮಣಾ ಕಾಶಿಕಸಗೋತ್ರಾಭ್ಯಾಮನುಜಾಭ್ಯಾಽಽಪಿಶೇಷತಃ
 II b 11. ಕುಮಾರಭವಶರ್ಮಭ್ಯಾ ತೈತ್ತಿರಿಯಾಭ್ಯಾನ್ತಧರ್ಮತೋ ಮರುಕರವಿಷಯೇಗ್ರಾಮಂ ಕೂಡಲೂರನ್ನಾ
 ಮಸಂಜ್ಞಿತಮ್ |
 12. ತೋಚ್ಛಾನದೀಪಶ್ಚಿಮತೋ ಪೇರೂರಾತ್ಮೋವ್ಯವತ್ಸಿ ತಮ್ ಶ್ರೀಮನ್ನಾಥವರಾಜೇನ ಬ್ರಹ್ಮಣ್ಯೇನಸುಬುದ್ಧಿನಾ
 13. ಜಲದತ್ತಾ ಪ್ರದತ್ತಂ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಚ ಗಾಙ್ಗೇಯೋವಾಪ್ಯಗಾಙ್ಗೇಯೋ ವಿಪ್ರಯೋಗ್ರಾಮಮಾದೃತಮ್
 14. ಹರ್ತೃಹಾರಯಿತಾಯೋವಾ ಹೃನುಮನ್ಮೋಪದೇಶಕಃ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತಸ್ತಥವೇತ್ಸಕಳತ್ರಕ
 III a 15. ಅಪಿಚಾತ್ರಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃಭವಂತಿ | ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಃಸಗರಾದಿಭಿಃ
 16. ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯತಥಾಭರಮ್ | ಸ್ವದತ್ತಾ ಮೃದತ್ತಾಂವಾಯೋ ಹರೇತ ವಸುನ್ದರಾಮ್
 17. ಪೃಥಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇ ತಮಸಿಪಚ್ಛೇ | ಸ್ವನ್ನಾತುಂ ಸುಮಹಚ್ಛಿನ್ದುಮ್ಪು ಮನ್ಯಾತ್ಪಪಾಲನಮ್
 18. ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಮ್ ಇತಿಭಾರದ್ವಾಜಸಗೋತ್ರೇಣ ಕುಮಾರಶರ್ಮಣಾ
 ಲಿಖಿತೇಯನ್ತಾಮೃಷಾಕಾ

Transliteration

- I. b.
 1. Bhâradvâjasa-gôtrasya Hari-tulyasya vikramê śrî Pallavakulêndrasya
 râjña [h] śrî Skandavarmanah
 2. svasti dharmât pâlayatô bhûmim varddhamânô tu śârâdê Chaitrê
 mâsi śuchau pakshê Pañchamyâm Rôhinî-dinê
 3. Jâhnavî-vimalâkâśa-jalâmala-kulasya cha Jâhnavêya-kulêndrasya
 Śurêndra-sama-têjasah
 4. râjñah Kânvasa gôtrasya śrîmat Konkani-varmmanah putrasya sarvva-
 mukhyasya Mâdhavasya nripasya cha
 5. aurasyaâtha putrasya karttur ddharinmam anuttamam | mahârâjêna
 vidhinâ jaya-śrî Simhavarmanâ
 II a
 6. abhishiktasya sūrânâmvîrasyâtulya-karmmanah śrîmatô Gangarâjasya
 Gangavamśa-dhvajasya cha
 7. âryyânâm varmmabhûtasya nâmatôpy Âryyavarmanah tasya putrêna
 dhîêna pragalbhêna mahâtmanâ
 8. sâtrûnâm Sûrya-tulyêna mitrânâm chêndu-kântinâ pâlanê, Krishna-
 tulyêna kshamanê bhû-samêna cha
 9. śrî Pallava-nripêndrêna Vijaya-Skandavarmanâ nyâyatôpy abhishik-
 têna sarvva-prakritibhis saha
 10. gurubhih krita-nâmnâ cha satsu Mâdhava-varmmanâ Kauśika-sa-gôtrâ-
 bhyâm anujâbhyâm cha visêshatah

II. b.

11. Kumâra-Bhava-śarmābhyām Taitrīyābhyām tu dharmmatô Maṇukara-
vishayê grāmam Kūdalūran-nāma-samjñitam !
12. Totlā-nadi-paschimātô Perūrât pūrvatas [s] thitam śrīman-Mādhava
rājēna brahmanyēna subuddhinā
13. jala-datyā pradattanta brahmadēya-kramēna cha Gāṅgēyô vā pya-
Gāṅgēyô viprayôr giāmam idrisam
14. harttā hārayitā yô vā hyanumantôpadêśakah mahâpātaka-samyuktas sa
bhavêt sakalatraka [h]

III. a.

15. apī chātra Manu-gītāh ślōkāh bhavantī bahubhir vvasudhā bhuktā
rājābhis Sagarādibhih
16. yasya yasya yadā bhūmis tasya tasya tadā phalam ! sva-dattām para-
dattām vā yô ha [(rê)] ta vasundharām
17. shashtih va[r]sha-sahasrāni ghôrê tamasi pachyatê svam dātum sumaha-
ch-chhakhyam du(m)kham anyārttha-pālanam
18. dānam vā pālanam vēti dānāch chhrēyô nupālanam
iti Bhâradvāja-sa-gôtrēna Kumāra-śaṁmmanā likhitēyan tāmrapattikā.

Translation

(LL. 1-2)

Be it well While King Skandavarma, an Indra to the Pallava family, an equal of Vishnu in prowess, a descendant of the Bhâradvāja-gôtra was protecting the earth in righteousness

In the prosperous year and the month Chaitra, bright fortnight, Pañchami and a day with the constellation of Rôhini

(LL. 4-10)

By Mādhavavarma, called as such among good people with the name given by his gurus, and anointed properly by the auspicious Vijayaskandavarma, chief of the Pallava kings, in conjunction with all his (Mādhavavarma's) subjects, a great hero, skilled in argument, high-minded, a sun to the enemies, a moon to his friends, an equal of Krishna in protecting and of the earth in forgiveness, son of the illustrious king of the Gangas, a crest to the Ganga family, a coat of mail (*varma*) for the protection of righteous people (*ārya*) bearer also of the name of Āryavarma, hero of heroes, performer of unrivalled deeds, anointed according to usage by the king Jayaśrī-Simha-varma, and a son of the eminent king Mādhava, who was a son of the illustrious Konganivarma, of Kānva-gotra, an equal of Indra in glory, lord of the Jāhnavēya-family, pure like the water of the Ganges in the firmament

(LL. 10-13)

By the illustrious king Mādhava, devoted to Brahmans and possessed of a pure heart was granted with pouring of water according to the usage of Brahmadēya (making gifts to Brahmans) the village named Kūdalūr, situated to the east of Pēṛūr and west of the Totlā river in Marukara-vishaya to the brothers Kumārasāima and Bhavaśarma (*anujābhyāñcha*), followers of the Taittiriya school and descendants of Kauśika-gōtra

(LL. 13-18)

Whoever, whether a Gāngēya (born of the Ganga family) or not, takes away or causes to be confiscated such property of the two Brahmans, whoever approves of such an act, or who instigates such acts, will be guilty of heinous sins along with his wife.

Here are also stanzas recited by Manu (on this subject) —By several kings commencing with Sagara is the earth enjoyed. Whosoever is the lord of the land, to him accrues the fruit (of the gift) thereof. He who seizes land given away by himself or others will be tormented in terrible darkness for sixty-thousand years. It is easy to give away what belongs to one but protecting another's property is very troublesome. Between making a gift and protecting a gift (already made) protecting is more meritorious than making a gift.

(LL. 18)

Thus the copper plate was written by Kumārasāma of Bhāradvāja-gōtra

*Note.**Description.*

This copper-sāsana consists of 3 plates 9" long, 3" broad and 1/10" thick. A ring 2" in diameter and 1/4" thick is passed round a hole in the left upper edge of the plates and a seal also of copper is soldered to the ring. On the seal is an elephant standing with its face to the right. It is said that the plates were found while digging in a field, full of ashy earth, belonging to Mr. Nanjappa in the village Pura in Gubbi Taluk.

Of the three plates, the two outer ones are engraved on the inner side only. There are 5 lines on plate I and also on the front side of plate II while there are 4 lines each on plate III and the back side of the second plate. The characters are of an ornamental type and are well-formed and clear. The plates are intact, there being no cuts in the plate, nor are the letters peeled off. The size of the letters is 1/2" on the average. The characters are early old Kannada and

resemble very much those of the Penugonda Plates published by Mr. Rice on P 331, E I XIV, and assigned by him to the end of the 4th century or the beginning of the 5th century A. D. The language is throughout Sanskrit, and is mostly in verse -

Peculiarities of the letters

There are very few errors in the paleography of these plates. The test letters kha (in ll 4, 17), bha (in lines 1, 2, 6, 8, etc) and ja (in lines 1, 3, 4, etc) and also na in Konkanivarma in ll 4, 12, etc, and a in lines 6, 15, etc and ba (in lines 12, 13, etc) are all correctly formed. In combination with the letter r, the consonants m, t, etc, are invariably re-duplicated.

GEOGRAPHY.

The subject of the inscription is the gift by the Ganga king Mâdhavarâja *alias* Mâdhavavarma to two brothers named Kumârasarma and Bhavaśarma, who were Brahmans belonging to Kauśika-gôtra and Taittîya-śâkhâ, of a village named Kûdalûr, situated to the west of the river Totlâ and east of the village Perûr, in Marukara-vishaya. It is difficult to determine exactly the geographical position of the places referred to. Which is the Marukaravishaya in which Kûdalûr is situated? A Marugarenâdu is referred to in E C XII Tumkur 9 of 1151 A. D. as the district round Kaidâla in Tumkur Taluk. So also Marugali-nâd of Tumkur 17 refers to the same district as Marugare-nâd. Marukare-vishaya is referred to in the Sringeri plates of the Ganga king Avinîta (M. A. R. 1916, P. 34 and 44), found in the Smârta Matt at Sringeri in the Kadûr District. Here two villages Pânapura and Kolpalli in Marukare-vishaya are said to have been granted to certain Brahmans by the Ganga king Konganivarma (Avinîta). It is stated in the said Report, P. 44, that Marukare-vishaya is identical with Marugare-râshtra in E C IX Doddaballapur 67 also relating to Avinîta. In this grant the village Tippûr in the Marugare-râshtra referred to is identified with Tippûr in Doddaballâpur Taluk.

This Marukara-Vishaya may be identified with the larger part of the present Tumkur District and the Doddaballâpur Taluk of the Bangalore District.

It is within this area that we have to look out for an old place of the name of Perûr or Herûr with a Kûdlûr to its east and a river Totlâ to its further east. No such river is known to exist now. In the Maddagiri Taluk in the hobli of Puravara and a mile to the east of a village of that name is the river Jayamangala, while about a mile to the north-east of Puravara there is a village called Kodlâpura. Though this is one of the likely places, the name Puravara which is different from Perûr, and the fact that Kodlâpur is not directly to the east of Puravara make the identification doubtful. However, the neighbourhood is full of ancient ruins which deserve to be studied.

A more likely place is in the Hostr hobli of the Sira Taluk. Here is a village named Heitū with a small river flowing about a mile to its east. Between the two, on a rising ground is a likely place for an 'agrahāra' with a temple. Nearby was found a viṅgal mentioning the village of Kūdlū which, however, does not exist now.

DATE.

The inscription is not dated in terms of any era. The grant is said to have been issued in the reign of the Pallava king Skandavarma, on Chaitra śu 5, with the constellation Rôhini.

The approximate date of Skandavarma is now known to us owing to Mr R Narasimhachari's discovery of the Jain work Lōkavibhāga. As gathered by Dr Fleet (J R A S 1915 P 472) Mādhava who granted the Penugonda plates was anointed by Skandavarman Pallava about 470 A D. Since the genealogy of Mādhavavarma, as given in the present record is identical with that given in the Penugonda plates and the connection with a Pallava dynasty is a distinct feature of both the grants, it is definite that the grantor of the Kūdlūr plates is identical with the grantor of the Penugonda plates. Thus 475 A. D. may be accepted as an approximate date for the present record.

HISTORY.

The historical details given in the grant are as follows :—

Mādhavarāja or Mādhavavarma, the Ganga king, was crowned by the Pallava king Vijaya-Skandavarma or Skandavarma. His father was Āryavarma who, in turn, is stated to have been crowned by the king Simhavarma, apparently the Pallava king of that name. Āryavarma's father is stated to be Mādhava, who is said to be the son of Kongunivarma. The titles applied to Kongunivarma, such as born of the pure race of Jāhnaviya or Ganga, are those usually applied to Kongunivarma, the founder of the Ganga power. Thus we have the genealogy of the Ganga kings in this grant as follows: Kongunivarma. Mādhava. Āryavarma. Mādhavavarma. The Pallava supremacy or overlordship over the latter rulers is proved by the statement that Simhavarma and Skandavarma anointed and enthroned Āryavarma and Mādhavavarma respectively.

It is interesting to observe that the four Ganga kings mentioned in this grant are the same as those named in the Penugonda plates and their names occur in the same order. Further the Penugonda plates also state that Simhavarma (specifically referred to as the Pallava king in 17) and Skandavarma anointed Āryavarma and Mādhavavarma. Some of the epithets applied to the Ganga kings differ in the plates, so also the names and other details about the donees and engraver are different in these plates.

The characters, genealogy, etc , of the present grant being quite like those of the Penugonda plate which has been accepted by the highly critical Dr. Fleet as genuine, the present grant may also be regarded as genuine and of great importance for the history of the Ganga kings For a fuller note on Ganga genealogy see *supra* note on inscription No 3, of this report

89

To the west of the Ranganâtha-dêvara-betta in the same hobli of Nittûr, on a broken stone near a temple in ruins

Size 1'—0'' × 0'—9".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ. ರಂಗನಾಥದೇವರ ಬೆಟ್ಟಕ್ಕೆ ಪಶ್ಚಿಮ ಪಾಳುದೇವಾಲಯದ
ಬಳಿ ಒಡೆದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 1'—0'' × 0'—9"

1. ದಾರಂ || ವರಗುಣಿ ವಿವೇಕನಿಧಿ ಸಚ್ಚ
2. ರಿತಂ ಬುಧ ಬಂಧು ಬಾದರಾಯಣ ಗೋತ್ರಂ
3. ಹರಿ ಪಾದಪದ್ಮ ಧೃಂಗಂ ಸ್ವರೂಪಂ ನೆಗಲೆ
4. ಕೆಯೊಳಿಗೊವಿಂದಂ || ಕಮ್ಮಕುಳ ಕಮಳರ
5. ವಿಯತಿ ನಿಮ್ಮಳ ಯಶಃ ಪ್ರಭಾವಂ ಜಗದೊಳ
6. ಧರ್ಮದ ಮೇರುವೆನಿಪ್ಪಂ ಹೆಮ್ಮಯೊಳತ್ಯಧಿ
7. ಕನನುಪಮಂ ಗೊವಿಂದಂ | ಧರಬಣ್ಣ ಸಗೊವಿಂದಂ
8. ಮುರಹರಧವನದ ಶರಾಪೆಯಂ ಮಾಡಿ
9. ಸಿವಸ್ತರದಿಂ ಕಳಶಮ ನಿಲಿಸಿದ ನಿರುಪಮ
10. ಚಾರಿತ್ರನ ಮಳ ಗುಣ ಗಣ ನಿಳಯಂ
11. ಸರಸಿಜನಾಥನ ಭವನಮು ಖರಿದುಂ ಲೇಸಾಗಿ
12. ಚಿತ್ರ ಪತ್ರ ಸಮೇತಂ ಪರಮಾನಂದದ ಮಾ
13. ದಿಸಿ ನಿರನೂಪಹದ ಕೀರ್ತಿಯಂ ಗೊವಿನ್ದಂ

Transliteration.

1. dâiam || vara-guṇi vivêka-nidhi sachcha-
2. ritam budha-bandhu Bâdarâyana-gôtram
3. Hari-pâda-padma-bhringam smara-rûpam negald e-
4. leyol i Gôvindam || Kamme-kula-kamâla-ra-
5. viy atî-nirmmala-yaśah-prabhâvam jagadol
6. dharmmada Mēruvenippam heṇmeyol atyadhi-
7. kan anupamam Gôvindam | dhare bannise Gôvindam
8. Murahara-bhavanada śalâkheyam inâdi-

9. si vistaradim kalaśama nilisida nirupama-
10. chāritran amala-guna-gana-nilayam
11. Sarasijanābhana bhavanama puidum lēsāgi
12. chitra-patra-samētam paramānandade mā-
13. disī niranū-padedu kirttiyam Gōvindam

Note

This inscription is very fragmentary consisting only of the middle portion of a grant. Both the beginning and the end are lost, as the stone is broken off. It describes the renovation of some Vishnu temple including the construction of a tower over it by one Gōvinda of Kamme family and Bādarāyana-gōtra. It is, however, not possible to determine who this Gōvinda was or which temple was repaired by him, as no other details are contained in the record. No date is given.

90

At the village Chāgatūr, Nittū hobli, on a fragmentary stone at the base of a flag staff in front of the village

The top of this slab has been broken and some pieces of it are found built into the walls. The letters found on them are produced below (Nos 1—5). The portion of the slab which has remained intact is 3'—6" long and 1'—2" wide. The letters are Kannada and the language also is Kannada.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಚಾಗಟೂರು ವೂರಮುಂದೆ ಗರುಡ ಕಂಬದ ಬುಡ ಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ

ತುಂಡು ಕಲ್ಲು 3'—6" × 1'—2"

(ಈ ಶಾಸನದ ಮೆಂರ್ಟಾಗವನ್ನು ತುಂಡು ತುಂಡಾಗಿ ಮಾಡಿ ಕಟ್ಟಡಗಳಿಗೆ ಕಟ್ಟಿದಾರೆ—ದೊರೆತ ತುಂಡುಗಳಲ್ಲಿ)

- | | |
|-----------------------------|--------|
| 1. ವಿನ— | ದೇವ— |
| 2. | ರಾಜ್ಯಂ |
| 3 | ಭವ |
| 4 ವಿಮಲ (ಎಂದು ದೊರೆಯುತ್ತದೆ)— | |
| 5 ತುಕು | |
| 6 ಸ್ತ ನಾದ ತಾಯಿ ಕೇತ ಲದ್ವ ಪರೋ | |
| 7 ಕ್ಷ ವಿನಯಂ ಮಾಡಿ ನಿಜಿಸಿ | |
| 8. ದಳು | |

Note

The record is very incomplete. It seems to have been set up during the reign of the Hoysala king Vinayāditya (circa 1047-1100 A. D.) by a woman named

Kétalabbe in memory of her son who died apparently in defending the cows of his village against enemies

91

On a broken stone pillar near a ruined temple on the road to the village Vóbalápura, Nittár Hobli

Size 1'—0" × 1'—0".

Kannada language and characters

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಯ್ಯೂರು ಹೋಬಳಿ, ಪೋಬಳಾಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಗುಟ್ಟದ ಬಳಿ
ಪಾಳುದೇವಾಲಯದ ಸಮೀಪ ತುಂಡು ಕಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 1'—0" × 1'—0"

1 ಪ್ರಮೋದ ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣ	6 ಡಿಸಿ ಕೊಟ್ಟು ಮಹಾಜನಂ ಗೆ
2. ಶುದ್ಧ ಅ ಮಧುಸೂದ	7 ಳು ದೇವರಿಗೆ ಪ್ರತಿಗೋ ಪಾ
3. ನ ದೇವರ ಚಿಕ್ಕ ಕೆಣಿಯ ಗದ್ದೆ ಗ	8 ದಿಯ ನೀರಸಮಕೆ ವರ್ಷಂ ಪ್ರತಿ
4. ಷಯ ನೀರಲ್ಲದ ದೇಣಿ ನಾರಣ	9 ನೆಲೆಯಾಗಿ ಕೊಡುವ ಗದ್ಯಾಣ
5 ಗುಟ್ಟದ ನೀರ ಪಂದ ಏಪೆಂದೊಡಂಬ	10 ವೊಂದುಗ್ಗೆ ಶ್ರೀಗುರುಭ್ಯೋನಮಃ

Transliteration

- 1 Pramóda-samvatsarada Pálguna
2. súddha | Á | Madhusúda-
3. na-dēvara Chikka-kereya gaddega-
- 4 reya nīrallade bēre Nārana-
5. gattada nīrapantha ēvend odamba-
6. disikottu mahājananga-
7. lu dēvarige vritigalōpā-
8. diya nīa samake vaisham-pratī.
9. neleyāgi koduva gadyāna
10. vondu ga | śrīgurubhyōm namaḥ

Note.

This inscription seems to record an agreement made by the *mahājanas* of some village, perhaps Nāranagatta, with the authorities of the temple of Madhusūdana, apparently the ruined temple in front of which the present inscription slab is set up. The temple authorities agreed to irrigate the wet lands of the temple under the tank Chikkakere only from that tank and not from the water of Nāranagatta to which also they seem to have been entitled. In compensation for this the *mahājanas* agreed to pay the temple authorities an annual rent of one gadyāna for their exclusive use of the water of Nāranagatta. The date is given as Pramóda sam.

Phal, su. Sunday. As no tithi is given and as the date is not expressed in terms of the Śaka era, the exact equivalent of the date cannot be determined. No ruling king is named in the inscription.

MADHUGIRI TALUK.

92

At the village Bellada Maduvu in the hobli of Doddêri, on the back of a slab standing in front of the village (on the front side of this stone Maddagiri Taluk No. 13 is inscribed).

Size 1'—2" × 2'—6"

Kannada language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

ಮೊಡ್ಡೇರಿ ಹೋಬಳಿ, ಬೆಲ್ಲದ ಮದುವು ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆನಿಂತಿರುವ 13ನೆಯ ನಂಬರ್
ಶಾಸನದ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ

- | | |
|------------------------|---------------------------|
| 1. | 4 ದೇವರಿಗೆ ಕೊಟ್ಟ ಬೆಳದಮ |
| 2. ಯವ ಸಂವತ್ಸರಂ ಚೈತ್ರ ಬ | 5. ದುವಿನ ಯೀ ಗ್ರಾಮ ವೀರಭದ್ರ |
| 3. ತಿಂಪನಾಯಕರವರು ಯರ . . | 6. ದೇವರಿಗೆ ಯಿದು |

Transliteration.

- | | |
|---------------------------------------|--|
| 1. | |
| 2. Yiva-samvatsaram Chaitra ba | |
| 3. Timmapanāyakaravaru Yira | |
| 4. dēvarige kotta Beladama- | |
| 5. duvina yi grāma Virabhadra- | |
| 6. dēvarige yidu | |

Note.

This seems to register the gift of the village Belada Maduvu (now called Belladamaduvu) by Timmapa Nāyaka to the god Virabhadra in the year Yuva, in the dark half of the month Chaitra

The characters of the record are much worn out and seem to be of the latter part of the 16th century A D It is difficult to determine who this Timmapa Nāyaka was The year Yuva of the record may stand for A D. 1575 Yuva.

93

At the village Tonasagondanahalli in the same hobli of Doddêri, on a stone slab lying in the land of Kōdappa

Size 8' × 2'

Kannada characters and language

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ತೊಣಸಗೊಂಡನಹಳ್ಳಿಯ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ
ಕೋಡಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 8' × 2'

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ಶುಭಮಸ್ತು ಸ್ಯಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾ
- 2 ಹೆನ ಶಕ ವರುಷಂಗಳು ೧೫೨೭ನೆಯ ಕ್ರೋಧಿ
- 3 ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬ ೭ ಉ ಶ್ರೀಮಹಾರಾಜಾಧಿ
- 4 ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀ
- 5 ರ ವೆಂಕಟಪತಿ ದೇವ ಮಹಾರಾಯಕೃಷ್ಣಯನವರು
- 6 ಮೆನುಗೊಂಡ ದುರ್ಗದಲ ರತನ ಸಿಂಹಾಸನಾ ರೂ
- 7 ಧರಾಗಿ ಪೈದಿ ಸಾಂಬಾಪ್ಪಜ್ಜಿಗೆಯ ಉ
- 8 ತ್ತಂ ಯರಲು ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾ
- 9 ಚಾರ್ಯ ಭಾಷೆಗೆ ತಪ್ಪವ ನಾಯಕರ ಗಂ
- 10 ಡ ಮರೆಹೊಕ್ಕರ ಕಾವ ಹಾರತಿಯ ಲಕ್ಷ್ಮೀ
- 11 ಪತಿ ನಾಯಕರ ಕೊಮಾರ ರಂಗಪನಾ
- 12 ಯಕರ ಕೊಮಾರರಾದ ಯಿಂದುಡಿ ರಂಗಪ
- 13 ನಾಯಕರು ಸಿವ ಗಣೇಶ್ವರ ಪೊಡೆಯರವರ
- 14 ಚಾತ್ರ ಸಿಧ ಪೊಡರ ಕೊಮಾರ ಮಲ್ಲಪ
- 15 ಪೊಡರ ಕೊಮಾರರಾದ ನಾಗಿಯ ಪೊಡ
- 16 ರಿಗೆ ಕೂಟ್ಟಿ ಗ್ರಾಮ ಶಾಸನದ ದಾನ ಕ್ರ
- 17 ಮವೆಂತೆಂದಡ ರಾಯರವರು ನಮ
- 18 ಗೆ ಮಾಗಣೆ ಯಾಗಿ ಪಾಸಿಸಹ ರಾಯ
- 19 ದುರ್ಗದವೆಂರೆಯಕೆಸಲುಪ ಅಗಳೆ
- 20 ಯ ಸ್ತಳ ದೊಳಗಣ ಚಂದಪನ ದೊಡೇರಿ
- 21 ಯ ಸೀಮೆಗೆ ಸಲುವ ತೊಣಸಗೊಂಡ
- 22 ನಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮವಾದ ಇಂ [ಮು] ಡಿ
- 23 ರಂಗಾಪುರವನು ಕೂಡಲಿಸಂಗಮೇಶ್ವ
- 24 ರನ ಸಂನಿಧಿಯಲ ಸರ್ವಮಾನ್ಯವಾಗಿ
- 25 (ವಾಗಿ) ಕೊಟಿವಾಗಿ

ಹಿಂದಾಗ

- 26 ಅದಕ್ಕೆ ಸಲುವರಾಚಹ [ಳಿ] ಸೀಮೆಯೊ
- 27 ಳಗಣಗದೆ ಕಾಲುವೆ ತೋಂಟ ಹಕ್ಕ
- 28 ಲು ಗೊಡೆಗುಯಲು ಅಜ್ಜ ಅಣೆ ಕಟ್ಟುಕಾಡಾ
- 29 ರಂಟ , ?ರಾರಂಟ ನಾಡು
- 30 ಚರಾದಾಯಸ್ತಿರಾದಾಯ ಅಕ್ಷೇಣ ಆಗಾ
- 31 ಮಿ . . . ಜಲತರು ಪಾಪಾಣ ಸಿದ್ಧ ಸಾ
- 32 ಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯನ
- 33 ಹ ಹಾರತ್ತಿಯ ನಾಯಕ ಯಿಂದುಡಿ ರಂಗ

34. ಪ್ಪ ನಾಯಕರಿಗೆ ಧರ್ಮವಾಗ
 35. ಬೇಕೆಂದು ಆರಾಚಳಿಯ ಕೊಟ್ಟೆ ಉ
 36. ಯಿದನು ಸಮ್ಮಪುತ್ರಪಲುತ್ರ ಪರಂ
 37. ಪರಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯ
 38. ಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿ
 39. ಸುವುದು ಯೆಂದು ಆ ರಂಗಾಪುರ
 40. ಗ್ರಾಮಶಿರಾಸಾ
 41. ಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
 42. ರಂಗಪ್ಪ

Transliteration

- 1 subham astu svasti śrī vijayābhyudaya Śālivā-
 2 hana śaka varushangalu 1527 neya Krôdhi-
 3 samvatsara Āśvīja ba 7 lu śrī mahārājādhi-
 4 rāja rājapāramēśvara śrī vīnapratāpa śrī vī-
 5 ra Venkatapatidēva-mahārāyarāyanavaru
 6 Penugonde-durgadali ratana-simhāsanaârū-
 7 dharāgi prithvī-sāmbrājya geyirū-
 8. ttam yiralu śrīman mahānāyakā-
 9 chāya bhāshege-tapuva-nāyakara-gan-
 10. da mare-hokkara-kāva Hāratiya Lakshmi-
 11. pati-nāyakāia komāra Rangapa-nā-
 12. yakara komārarāda Yimmaḍi Rangapa-
 13. nāyakaru Śivaganēśvara-vodeyaravara
 14. chhātra Sīdha-vodera komāra Mallapa-
 15. vodera komārarāda Nāgiya-vode-
 16. rige kotta grāma-sāsanaḍa-dāna-kra-
 17. maventendade Rāyānavaru nama-
 18. ge māganiyāgi pālisiha Rāya-
 19. durgada-ventheyēke saluva Agale-
 20. ya sthaladolagana Chandapana Dodēri-
 21. ya sīmege saluva Tonasagonda-
 22. nahallige pratīnānavāda Im [ma] dī
 23. Rangāpuravanu Kūḍali Sangamēśva-
 24. rana sannidhiyali sarvamānyavāgi
 25. (vāgi) kotevāgi

Back

26. adakke saluva Rāchaha [li] simeyo-
 27. lagana gade kāluve tōnta hakka-
 28. lu gūde guvalu achu anekattu kādā-

29. ramba nîrâramba nâdu
30. charâdâya stîrâdâya akshîm âgâ-
31. mi jala taru pâshâna siddha sâ-
32. dhyangal emba ashta-bhôga tēja-svâmya sa-
33. ha Hârattîya nâyaka Yimmadi Ranga-
34. ppa-nâyakange dharmavâga-
35. bēkendu â Râchaliya kottevu
36. yidanu nimma putra-pautra-para-
37. mpareyagi â-chandrârka-stâyî-
38. galâgi sukhadinda anubhavisu-
39. vudu yendu â-Rangâpura-
40. grâma-silâ-sâ-
41. sana śrî śrî śrî
42. Rangappa

Translation

Good Fortune Be it well In the victorious and prospering year 1527 of the Śâhivâhana era, on the 7th lunar day of the dark half of Āśvîja in the year Kiôdhi While the illustrious mahârajâdhuâja, râja-paramêśvara vîra-piâtâpa Vîra Venkatapatidēva-mahârâyayyanavaru was ruling the earth seated on the jewelled throne in Penugonde-dûrea

The illustrious Immadi Rangapa Nâyaka, son of Rangappa Nâyaka who was a son of Lakshmîpati Nâyaka of Hârati, *mahânâyakachînya*, punisher of chiefs who break their word, succourer of those who take shelter under him, granted the following śâsana conferring the gift of a village on Nâgiyavodeyar, son of Mallapa-vodeyar, disciple of Śiva-Gaṅgâsvara-Vodeyar —

We have given away as *sarvamdnya* (tax-free) in the holy presence of (the god) Kûdali Sangamêsvara the village Tanasagondanahalli re-named Immadi Rangâpura in Chandapana Dodên-sime in Agale-sthala belonging to Râyadurga-vêtheya conferred as *mâgani* on us by the king of Vijayanagar (Râyavararu). All the wet lands of Râcha-halli-sime belonging to it (village Tanasagondanahalli), all the canals, gardens, clearings of land, sheaves, heaps, drainage areas, embankments, lands fed by rain-water, lands fed by artificial irrigation, income from moveables, income from immoveables, and the eight-fold rights and powers including imperishables, future income, water springs, trees, minerals, actualities and possibilities, all these rights in the village Râchali, we have granted for the ment of Immadi Rangappa Nâyaka, chief of Hârati.

Note

This records the gift of a village Tanasagondanahalli together with Râchahalli and all the rights and powers and income thereof to a Vîsaiva priest named

Nāgiya-vodeyar, son of Sidha-vodeyar, disciple of Śivaganēśvara-Vadeyar by the chief of Hāratī named Immadi Rangapa Nāyaka, son of Rangapa Nāyaka and grandson of Lakshmiṇipatī Nāyaka, who ruled under the suzerainty of the Vijayanagara king Venkatapadurāya. The date is given as Ś 1527 Krodhi sam Āsv. ba. 7. Ś 1526 is Krodhin. Taking this year, the date corresponds to October 5, A. D. 1604 (Cp E. C. XII, Intro. P 14 for a history of the Hāratī chiefs). It is not easy to identify the temple of Kūḍali Sangamēśvara referred to in the grant.

94

At the village Dod mālūr in the hobli of Kodigēhalli, on a broken slab lying in a field to the south of the village.

Old Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ದೊಡ್ಡಮಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕುರುಬರ
ಜಮಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳ ಮೇಲೆ ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪ್ಪೆ.

- 1 ಕು
- 2 ನ್ವಯ್ಯನೊಡನೆ

3. ಸ್ವರ್ಗಕ್ಕೆ ಪೋದ ೮

Transliteration.

- 1 Ku-
- 2 ndayyanodane
- 3 Svarggakke pōda

Note

This is a very fragmentary inscription. The top of this inscription slab is broken and although a vigorous search was made in the neighbourhood, it was not possible to find it. The characters are Old Kannada of the 9th century A. D. The record seems to mention the death (going to Heaven) of somebody with Kundayya (?). It may be stated that by the side of this inscription was found a *siddalegal*, a slab on which two male seated figures are carved. The head of the figure to the right is cut off and shown to its right on the top and attached to its tuft of hair is the end of a bent bamboo. The figure to the left is much mutilated, only the trunk with the beginnings of arms and legs being left intact. Apparently the figure to the left indicates the person who cut off the head of the hero to the right and the head sprang up on account of the recoil of the bow. After thus helping in the death of the hero to the right, the person to the left must have next killed himself by stabbing himself or by some other means. The name of one of these persons apparently was Kundayya and the other person's name is lost.

95

At the village Kālénhalli in the same Kodigenahalli hobli, on a viragal standing in front of the village

Kannada language and characters

ಅದೇ ಕೋಡಿಗೆನಹಳ್ಳಿ ಹೋಬಳಿ ಕಾಳೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಊರಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲನಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|-------------|-----------|
| 1. ಮಾಲೂರ | 5. ರ ಕಂಪಯ |
| 2. ಕರಿಸಿವಿ | 6. ಯನು |
| 3. ರಯನವೂ | 7. ಸುಭಯ |
| 4. ಎಂಜೊಗ ವಿ | |

Note.

This viragal record is engraved to the right of two figures, male and female with folded hands. It seems to record the death in battle of Vira Kampaya, grandson of Kerisi Viraiya of Mālūr (a village situated nearby). The characters appear to be of the 15th century. The meaning of the word Subhaya in line 7 is not clear. It might be the name of the engraver.

96

At the same village Gundagal, on the *garuḷa-gamba* in front of the Tirumaladēva temple.

Size 7' × 1'—6"

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮದ ತಿರುಮಲ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ಗರುಡಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 7'×1'—6"

- | | |
|---------------------|------------------------|
| 1. ಸದಾಸಿವದೇವರಾ | 6. ರಿಗೆ ದೀಪಾರ್ಥಿ ಶಾಪೆಗ |
| 2. ಯರಿಗೆದರ್ಮರ್ತವಾ | 7. ಹೊಡೈ ? ನಿಲಿಸಿದ |
| 3. ಗಿ ವೆಂಕಟಾದ್ರಿ ನಾ | 8. ಎಕೆಲಯ ಕಂಠಲು |
| 4. ಯಕರು ಗುಂಡುಗೆ | 9. ಅರುತಪಿದರು ತಂ |
| 5. ಲ ತಿರುಮಲ ದೇವ | 10. ಮತಾಯಿ |

Transliteration.

- | | |
|-----------------------|-------------------------|
| 1. Sadāsivadēvarā- | 6. rige dipārthi-sāvege |
| 2. yarige darmartavā- | 7. holke ? nilisida- |
| 3. gi Venkatādrī-nā- | 8. nka sileya kambhavu |
| 4. yakaru Gunduga- | 9. āru tapīdaru tam- |
| 5. la Tirumaladēva- | 10. ma tāyī |

Note

This records the grant of some land for the service of offering lights before the god Tinnimaladevarai in the village Gundagal made by Venkatāḍri Nāyaka, who calls himself agent for the merit of Sadāśivaiyā, king of Vijayanagar (circa 1543-1567 A D) The stone pillar on which the inscription is carved is stated to have been set up to mark the boundary of the land granted. An imprecation is found at the end. No date is given.

97

On a viṅgal standing to the west of the same village Gundagallu

Size 4' × 2'

Kannada language and characters

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು

1 ಸ್ವಸ್ತಿಕಲಯೂರ	4 ಸ್ವರ್ಗಸ್ಥ
2 ನಾಡ ನಾಕ	5 ನಾಡ
3 ಗಂಜ್ಜ	

Note

This viṅgal inscription records the death of a warrior named Nākagaunda of Kalhū-nāḍ. The figure of the hero is engraved below the record. The characters seem to be of the 11th century A D.

98

On a stone standing in the land of Kadue Bābanna in the same village Gundagallu

Size 2' × 1'

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕದಿರೆ ಬಾಬಂಣನ ಗದ್ದೆಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1'

ಹೊಸಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪೆ

1. ಪಂಕಜಾದಿ, ನಾ	4 ಮಾನ್ಯದ ಗದೆ
2. ಯಕರು ಬಯ	5 ಕೊಟರ್
3. ರ ಗೊಂಡಗೆ ಕೋಟೆ	

Transliteration

- 1 Venkatāḍri-nā-
- 2 yakaru Bayi-
- 3 1a-gondage kōṭe-
- 4 māṇyada gade-
- 5 kōṭa

Note

This records the gift of some wet lands by the chief Venkatādrī Nāyaka to a person named Bayiragauda for maintaining the fort of the village in a proper condition (kōte-mānya) Venkatādrī Nāyaka of this record is probably the same as Venkatādrī Nāyaka of No 96. The characters too seem to be of the same period, i.e., latter half of the 17th century

99

On a slab set up in the middle of the road near the school house in the village Tereyūr

Size 4' x 2'

Kannada language and characters.

ಅದೇ ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ತೆರೆಯೂರ್ ಗ್ರಾಮದ ಸ್ಕೂಲ್ ಬಳಿ ರಸ್ತೆಯ ಮಧ್ಯದಲ್ಲಿ ನೆಟ್ಟಿರುವ

ಗೊಡ್ಡುರಾಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4' x 2'

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪೆ

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
2. ಧ್ಯದಯ ಶಾಲಿವಾಹನ
3. ಶಕ ವರುಷಗಳು
4. ೧೪೫೦ನೆಯ . . ನಂವ

5. ಕಾರ್ತಿಕ
- 6 ಯ್ಯ
7. . ಸೇವಾ

Note.

The characters of this inscription are very much worn out probably due to the cattle rubbing their heads against the stone which is in the centre of the main road of the village. The inscription seems to record some service made to a temple of the village by some one in Ś 1450 Kārtika (November 1528 A. D.).

100

At the village Bidrakere in the hobli of Midigēsi, an inscription on a boulder to the east.

Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಮಿಡಿಗೇಸಿ ಹೋಬಳಿ ಬಿದಿರಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ .
2. ಶಾಲಿವಾಹನಶಕ ೧೪೪೬ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ನಿಜಚ್ಯು
3. ತೃ ಶುಭ ೧೨ ಬುಧವಾರ ಶ್ರೀಮಧಾರಾಸು (ಪು ?) ರದ ಲಿಂಗರಸ
4. ರ ಕಾರ್ಯಕ್ಕ ಕರ್ತರಾದ ದೇವರಾಪುರದ ನರಸಪ್ಪಯ್ಯನ [ವ]
5. ರೂ ಬಿದಿರಕೆಣಿಯಗುಡುಡುಮಲಿ ತಿಮ್ಮಾಪುರದ
6. ಗೆ ಕೊಟ ಕೇಸಿಯ ಕಟ್ಟುಗೊಡಗಿಯ ಶಿರಾಸಾಶನದ

7. ಕ್ರಮ ವೆಂಕಂದರೆ ನಾವು ಬಿದಿರಕೆಟ್ಟೆಯ ಕೆ ಟ್ಟೋ
 8. ಡೆದು . ಕಾಲಬಲವಾಗಿ ಯಿರಲಾಗಿ ನಂಮನಾಮಿ ಲಿಂಗ
 9 ರಸಯ್ಯನವರಿಗೆ ಧರ್ಮವಾಗಿ ಶರ್ಮಿ ವತ್ಸರದಲು ಕೆಟ್ಟೆಯ ಕುಟಿಸುವುದಕಾ
 10 ಗಿ ನಂಮಕಯ್ಯಲುಯಿಸಿದು ಕೋಟೆವರಹೆ ೨೦ ಅಕ್ಷಾರದಲೂ ಯ
 11 ಪತ್ತು ವರಹವಾಗಿ ನಿಮಗೆ ಕೊಟ ಕೆಟ್ಟ ಕೊಡಗಿ . ಕೋಡಿಯ ಕೆಳ
 12 ಗಿನ ನರದ ಗದೆ ಅಳತೆಯಲೂ ಗದೆ ಖಂ [೦] ಅಕ್ಷಾರದಲು ಹತ್ತು ಕೊಳಗ ಗದೆ
 13 ಯಾ ಹತು ಕೊಳಗ ಗದೆ ಕೊಡಗಿ ಮಾನ್ಯವಾಗಿ ನಿಲೂ ನಿಮ್ಮ
 14 ಪತ್ತು ಪೆಲುತ್ತುಪಾರಂಪರಿಯವಾಗಿ ಆಡಂದ್ರಸ್ತಾಯಿಯಾಗಿ ನುಬ
 15 ದಲು ಆ . ಬಿದಿರಕೆಟ್ಟ ಕೆಟ್ಟಕೊಡಗಿಯ ಸಿರಾಶಾ
 16 ಕೊಡಗಿ ಗದೆಗೆ ಆರು ತಪ್ಪಿದರು ತಂಮ ತಂದ ತಾ
 17 ಯನು ಕೊಂದ ವಾರಣಾಸಿಯಲಿ ಕೊಂದ ಪಾಪ
 18 ದಲಿ ಹೋಹರು ತಂಮ ಅಭಿಮಾನ . .
 19 ಕೊಟ ಶಿರಾಶಾಸನ

Transliteration.

- 1 śubham astu svastī śrī jayābhyudaya
 2 Śālivāhana śaka 1446 neya Tārana-samvatsarada Nija Chai-
 3 tra sudha 12 Budhavāra śīma Dhārāsu (pu) rada Lingarasa-
 4 ra kāryake kaitāśāda Dēvalāpurada Narasappayyana [va]-
 5 rū Biduakeieya gauda Tirumālī Timmā voderi-
 6 ge kota kereya katugodagiya śilāśāsana
 7 kāmaventendaie nāvu Biduakereya kere vo-
 8 dedu kāla khilavāgi yūalāgi namma sāmī Lunga-
 9 rasayyanavāige dharmavāgi Sarvaṇi-vatsaradalū kereya katusuvudakā-
 10 gi nimma kayyalu yikisidu kōte varaha 20 akshārādālū yi-
 11 pattu varahavāgi nimma kota kere kodagi . . . kōḍiya kela-
 12 gina sarada gade alateyalu gade kham 10 akshārādālū battu kolaga gade
 13 yi hatu kolagada gade kodagi mānyavāgi nū numma-
 14 putia-pautia-pāṇampaiyavāgi ā-chandra- stāyiyāgi sukha-
 15 dalu a . . . Bidirakere kerekodagiya śilāśā-
 16 . . . kodagi gadege āru tappidarū tamma tande tā-
 17 yanu konda . . . Varāṇāsīyalī konda pāpa-
 18 dālī hōharū tamma abhīmāna . . .
 19 kōṭa śilāśāsana

Translation.

Good fortune Be it well. In the victorious year 1446 of the Śālivāhana era, in the year Tārana, on Wednesday, the 12th lunar day of the bright half of Nija Chaitra, Narasappayya, agent for the affairs of Lingarasa of Dhārāpura granted to Tirumālī Timmā Vodeyar of Bidirakere, a stone śāsana for the Kattukodagi of a tank as follows —

Whereas the tank of Bidrakere had breached and lay in ruins for a long time and we took 20 *kōte varahas* from you for rebuilding the tank in the year Śāivani for the merit of our lord Lingarasaiya, we grant you as *here-kodagi* (gift of rent-free land for the maintenance or construction of a tank) a plot of wet land of the sowing capacity of 10 kolagas below the waste water weir of the tank This is given to you as *Kodagi-mānya* that you and your sons and grandsons and your descendants in lineal succession might enjoy it in peace for as long as the sun and moon endure . This is the stone śāsana of the *herekodagi* of Bidrakere Whoever seizes this *kodagi* land will incur the sin of killing their parents . . . in Benares. The śāsana is given out of our own free will and love (*abhimāna*)

Note.

This inscription registers the gift of some wet land in the village Bidrakere to one Tummâvodeyar for having provided funds for repairing the breach of a tank which had lain out of use for a long time Such grants of land are known as *kattu-godagi*, i.e., rent-free land granted for the construction of a tank, etc.

The grant is dated Wednesday the 12th lunar day of the bright half of Nya Chaitra in Tārana S' 1446 S' 1446 corresponds to A. D 1524. But there was no intercalary month Chaitra in that lunar year as seems to be stated in the grant Chaitra śu 12 corresponds to Wednesday, March 16, A D 1524 on which day the 12th tithi commenced about 6 hours after sun-rise or about 12 o'clock noon.

Tamil Supplement.

49

தேவநகரத்து நரசிங்கரதில் ஸ்வாமி திருவாசையுங்கார்த்தமனைய

கீழ்ப்படிவெட்டி வந்தியசேன கல்யாண பூசகர்

தேவநகரத்து நரசிங்கர

(முதல் பாகம்)

- (1) ஸ்வாமி திருவாசையுங்கார்த்தமனைய
- (2) திருவாசையுங்கார்த்தமனைய
- (3) திருவாசையுங்கார்த்தமனைய
- (4) திருவாசையுங்கார்த்தமனைய
- (5) திருவாசையுங்கார்த்தமனைய
- (6) திருவாசையுங்கார்த்தமனைய
- (7) திருவாசையுங்கார்த்தமனைய
- (8) திருவாசையுங்கார்த்தமனைய
- (9) திருவாசையுங்கார்த்தமனைய
- (10) திருவாசையுங்கார்த்தமனைய
- (11) திருவாசையுங்கார்த்தமனைய
- (12) திருவாசையுங்கார்த்தமனைய
- (13) திருவாசையுங்கார்த்தமனைய
- (14) திருவாசையுங்கார்த்தமனைய
- (15) திருவாசையுங்கார்த்தமனைய
- (16) திருவாசையுங்கார்த்தமனைய

(இரண்டாம் பாகம்)

- (1) திருவாசையுங்கார்த்தமனைய
- (2) திருவாசையுங்கார்த்தமனைய
- (3) திருவாசையுங்கார்த்தமனைய
- (4) திருவாசையுங்கார்த்தமனைய
- (5) திருவாசையுங்கார்த்தமனைய
- (6) திருவாசையுங்கார்த்தமனைய
- (7) திருவாசையுங்கார்த்தமனைய
- (8) திருவாசையுங்கார்த்தமனைய
- (9) திருவாசையுங்கார்த்தமனைய
- (10) திருவாசையுங்கார்த்தமனைய
- (11) திருவாசையுங்கார்த்தமனைய
- (12) திருவாசையுங்கார்த்தமனைய
- (13) திருவாசையுங்கார்த்தமனைய
- (14) திருவாசையுங்கார்த்தமனைய

ತೀರುಸುಕೊಡ್ಲು ನರಸೀಪುರ ಕಸಬಾ ಸೊಂಬಳ ಹುಣಸೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ

ವಾರ್ಷ್ಯದಲ್ಲಿ ಎರಡು ತುಂಡಾಗಿ ಬರೆದು ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಕೆತ್ತಿರುವುದು ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

- (1) ಷ್ಟಿಷ್ಠಿಪ್ರೀಪ್ರತಾಪಸಕ್ರವತನಿ ವೀರವನ
- (2) ಲಾಸ್ಯದಿವಾಪ್ರತಿವಿರಾಜಿಮಪಣಾಣಿಯನುಗಾ
- (3) ನಿರಹ ಇಡೀನಾಡುಪು ಪುಣಿಸೇಪು
- (4) ರಾಜ ಸಿಮಮತವಸಸತಾಪೆನಿಮನ
- (5) ಕಲತನು ಲಿಖಾಸಾಣಿಯೋಮಷ್ಠಿಷ್ಠಿ
- (6) ಪುನೀಪತಿನಿರಣಾ ವಿಷಯತನುತಕಸಲ
- (7) ತನಿ ಕುಣಾಡಾತು ಉಗುಳು ಬಾರಮತ್ತಕ
- (8) ತು ವಡಕತು ಉಣಾಕತು ಕಿತ್ತಕತು ಅರ
- (9) ಸಕತು ತೆರುತು ಪುನೀಕುಲಾಯತನುಕ
- (10) ತು ಮೇರುತು ಇನಿರಾಣುಪಾತವುಕತು
- (11) ಡಪಡುಲಿಲಿಯಾ ವೀರಪಡುಣ
- (12) ಕಲಲಿಡಿತನುಕತುತುತೇತಾಮ
- (13) ರಾಣಿ ದಿವಿಯೋಮ ಇತುಕತು ಇರಾ
- (14) ಕಡಾಯಾತು ಕಾತುಡುಣ
- (15) ಡಪಾತುಕತುಮ ವಿಸೇಯನಲಿ
- (16) ಪಾತುಕತುಮ ಇರಾ ಇನಿ ಣಿಯಿಮಣಿ
- (17) ಕಾರಸುಕಕುಕತು ಇರಾಯಿಲಿ

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page number in the Report	Inscription number in the Report	Date	Ruler
I GANGA			
259	88	Chaitra su Pañchamī, Rôhini nakshatra (circa 475 A D)	Mādhava-Varma
113	3	No date Only full moon day of Vaiśākha is mentioned (About 500 A D)	Mādhava II
176	36	No date—(About 800 A D)	[Śrīpurusha]
144	14	Śubhakṛit, 3936th year of the reign of Nītimārga Permānadi, full moon day (circa 882 A D)	Nītimārga Permānadi
191	48	9th regnal year of Permānadi (circa 894 A D)	Kongunivarma-dharma(mahā) rāja śrīmat Permānadi (son?) of Nītimārga Permānadi
137	12	No date—circa 961 A D	Mārasingha
II. NOLAMBA.			
134	8	No date—C 943-956 A D	Dilipayya
III. CHÔLA.			
149	17	Śaka 939, 5th regnal year, Bhādiapada Paurṇimā, Thursday, in the cyclic year Nala—C 1017 A.D.	Parakêśari Rājendra Chôla...

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and remarks

Records that during the reign of King Skandavarma of the Pallavas Mādhava who had been anointed by him and belonged to that branch of the Ganga Kings which included Āryavarma granted the village Kūdalū situated to the east of Perū and west of the Totlā river to the brothers Kumāra Śarma and Bhava-śarma, followers of the Taittiriya School. This inscription supports the light thrown by the Penugonda plates on the overlordship of the Pallavas over some of the early Gangas who probably belonged to a branch different from the main one.

Records that this king who had obtained victory in numerous battles established the Sangamapura agrahāra and granted, for enjoyment as śālābhoga, five villages—Keragadūr, Posavallī, Midundavallī, Kāchāppallī and Kātullamālī—situated in the province of Bellāvi to twenty-two Brahman families who were performing important activities both in the state and society. Some technical words used in the Āthasāstra are found in this record. The Pallava connection is not acknowledged. The different branches of the early Ganga kings and their probable relation to each other have been discussed under this record.

Records that on the occasion of the destruction of Kosarupulki by Durvita Ereyappōr, Āmānda and others forming the seventy men of Upagolā got, for their having broken their opponents, certain lands in the village Pūnasūr. This is the first known stone record giving the Ganga genealogy.

Records that Chāvundabba erected a temple (perhaps the present Rāmēśvara temple) and granted Teragāla as property to it.

Fragment. No details given.

Mentions the death of a warrior, Mado-kappana by name, while defending the cattle of Ponkola.

A virgal mentioning the death of a warrior named Māyudēva during a cattle raid at Pomkunda (Hunkunda in Bowringpet Taluk).

Describes the exploits of a hero, son of Chōlattara, while fighting in defence of cattle. The titles of the king are in the Tamil language, but in Kannada characters.

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IV. CHÂLUKYA.
235	76	Sunday, the full moon day in Jyêshtha, on the occasion of Solar eclipse in the cyclic year Raudri, Châlukya Vikrama year 5—1080 A.D. 22nd January	Tribhuvanamalla-dêva (Vikramâditya VI).
231	75	Dundubhisam Push ba 3 Sunday in the 7th year of Châlukya Vikrama Era (December 25, A.D. 1082)	Do ...
250	81	44th year of Châlukya Vikrama Era, in the bright fortnight of Kârtika in the year Subhakrit—C. 1119 A.D. (?)	A. Western Châlukya king. Name lost
254	83	Châlukya Vikrama 47—Sunday the 11th day of the dark fortnight of Mâgha in the cyclic year Subhakrit—C. 1122 A.D. (?)	.
248	80	Bhûlôka Varsha 12 Pingala sam Jyêshtha su 10 Wednesday corresponds to May 31, 1137 A.D. —a Monday and not Wednesday.	Bhûlôkamalla III ...
			V. KADAMBA (PROVINCIAL)
245	79	5th year of Bhûlôkamalla, Sâdhârana sam Push su. 3 Monday —C. 1131 A.D. (?)	Mayûravarma-dêva III ..
			VI. ŚÂNTARA.
223	67	19th regnal year Târana sam Vaisâkha su 5 Thursday—29th March or 28th April 1164 A.D. Wrong week-day	Vîra-Śântara-dêva ...

arranged according to Dynasties and Dates—(contd.).

Contents and remarks

Describes the exploits of Tamba-dandādhipa, governor of Śāntalige 1000 etc, under Prince Jayasimha Chālukya and records the grant made by Tamba and his officer Lōkanāthayya of some land for repairing the breached tank Tambasamudra at Banniyur and for its future upkeep. The eulogy of Tamba and Lōkanāthayya is a fine Kannada piece of high literary merit.

Records the grant of some land as śaṣana-vṛitti by the watchman of the village of Bannivūr (Bannūr) who had purchased it from the mahājanas of the place, during the governorship of Tamba.

Seems to register the gift by the mahājanas, of some land for the service of the god Nagareśvara at Śāliyūr (Śālūr) and the appointment of the three hundred Brahmins of Uddū (?) as guardians of the charity.

Registers some grant by the people of Śāliyūr to a choultry.

Records the grant of some land to a Siva temple at Śāliyūr, the front verandah to which was built by a woman named Bijjabbe.

Records a grant to the Brahma-Jinālaya-basadi in Śāliyūr by Bhadrāyī-setti, a merchant, during the rule of Magara Kāragarasar (?) over Śāntalige 1000 as a subordinate of the Kadamba king Mayūnavarma III whose overlord was Bhūlōkamalla Sōmēśvara III.

A vīraḡal describing the exploits of a hero named Haleiyama in a battle against the Āluva king Jagadēvarasa. There was also a fight between Bīrarsa of Hosagunda and his overlord Vīra-Sāntara-dēva who was perhaps ruling under the Kalachuri king Bijjana-dēva.

Last of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
220	66	Ānanda sam Chaitra śu 10. Śaka 1116 —April 2, 1194 A D	VI ŚĀNTARA—(<i>concl'd</i>) Vira-Śāntara-dēva
216	62	Virōdhikṛit sam. Āshādha ba—C. 1251 A.D	Bhārasa
231	74	No date—about 1260 A D ..	Do
205	55	Śaka 1191 Śukla sam —A.D 1269	Bommarasa
			VII SINDAS.
217	63	Kilaka sam Phālguna śu—C 1189 A D	Īśvaradēva ..
			VIII. HOYSALAS.
174	35	Śaka 1078 Dhātu sam Bhādrapada śu. 5 Ā.—Sunday, 11th Aug 1157 A.D.	Narasimha I
107	1	No date—About 1180 A.D.	Vira-Ballāla II
198	49	Śaka 1110 Kilaka, Chittirai—1188 A.D. Maich-April	Do ..
203	53	No date—1200 A.D. (?) ..	Do
166	26	Yuva sam Mēsha ba. 10,—1275 A.D.	Narasimha III (?) ..
184	41	Śaka 1207 Śubhakṛit sam. Phālguna —1285 A.D. (?)	Do ..

arranged according to Dynasties and Dates—(contd.).

Contents and remarks

A viragal describing the exploits of Belagauda, a warrior, who fought in defence of the cattle of Huiya Hāiaka (Shikarpur Taluk) on behalf of the Śāntaas against Dēsinga veggade and others of Mūdanād. In memory of his valour the prince Tailaasa, nephew of Bīraasa, made a grant of land.

A viragal which appears to record the death of a certain hero.

Registers the grant of some land to the god (?) Vuttaya dēva.

Records the heroic fight and death of a warrior named Bommeya-nāyaka in a battle against Annaleveggade at Indasor in Pulka-nād.

A viragal recording the death of Bīraasa Bommaasa, younger brother of Isvara-dēva of the Śinda dynasty, in a battle at Hombucheha (Huncha in Nagar Taluk).

Records a grant of land by the chief of Kudugumād in memory of a warrior who fought and fell during the invasion of Kongu.

Appears to record a grant by the merchants of Arsikere. Hoysala genealogy and accounts of the exploits of the kings are given as in other records. Praise of Arsikere.

Records grant of land for certain services on certain occasions in the temple of Abhayavallabhadēvar (the present Kēśava temple) in the village Algod called also Kulōttunga-Solapur, by Māligayudayān Nēiyālvān who also gave money for the purchase of land to the village assembly.

Registers the grant of a plot of land by the village assembly of Pamsayūr, called also Simmadēva chaturpēdimangalam, (Hunsūr), in the Idamāttu district, to the Dēsa-Salattigandar (? merchants like the Nānādēsis) of the 18 Vishayas (countries).

Records the gift of two varāhas of money the interest on which was to be used for illuminations twice a day in the temple of Tru Nārāyaṇa (now Varadāraja) at Hangala, by a woman.

Seems to register the gift of some lands, rent-free, in the villages Tagadūr, Tāyūr and Guliyapura, made by a certain Jaina heggade to Nāgagauda.

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX. VIJAYANAGAR
155	20	Śaka 1296 Ānanda, Pushya ba 5 Monday—25th Dec. 1374 A.D.	Vira-Bukkarāya
173	34	Śaka 1302 Raudī, Śrāvana śu 1 Sunday—July 3, 1380 A D (a Tuesday, not Sunday)	Do
199	50	Āngirasa sam Kārtika ba 7 Thursday—Thursday 7th November 1392 A D	Harhara II ..
211	58	Śaka 1326 Tārana sam. Mārgaśīra Amāvāsye—2nd December 1404 A D	Do
210	57	Vikrīti sam Chaitia śu. chaunti —March 10, 1410 A D	Dēvarāya
151	18	No date—About 1511 A.D.	Krishnarāya
179	38	Śaka 1434 Śīmukha, Phālguna ba 5—15th March, 1514 A D	Krishnarāya styled as Krishnavarma-mahādhīrāja.
147	16	Śaka 1449 Saivajit, Pushya su 7 Sunday—Sunday 29th December 1527 A D	Do
202	52	Jaya sam Āshādha śu 10—June 21, 1534 A D	Achyutarāya ...
157	21	Śaka 1468 Parābhava Bhādrapada ba. 3—12th September 1546 A.D.	Sadāsīva (nominal) ..
273	96	No date—About 1560 A.D.	Do

arranged according to Dynasties and Dates—(contd)

Contents and remarks

Charter issued by Nañjanna Odeyar on the occasion of the death of his father, Chikka Kampanna Odeyar, son of Bukka, for services in the temple of Rāmayyadēvaru (Rāmanātha) in Vijeyāpura, granting Madehalli, a village in the district of Kudugunād (comprising portions of Gundlupet Taluk)

Another record of Nañjanna Odeyar registering the gift of some land as kodagī in Kunagahalli for the service of Pālgunēśvara of Jayita in Kārnādu (some portions of Nanjangud Taluk)

Records the gift of Bhayirāpura by Kēdāranāthabhatta of Ālugōd to Rāmabhakta in the presence of Trumakūḍalanātha Vodeyar who was evidently an officer under Harihara II

A māstikal inscription recording the death of Mēchigaudi as a 'satī'

A māstikal recording the death of Sāyakka as 'satī'

Records the grant of the village Sambakipura, as kodagī-vuttī, to Vihapa Gauda of Badanaguppe belonging to Ummattūr ruled by Sāluva Timmaṇṇa, under the orders of the king

Registers the grant by the minister Sāluva Timmaṇṇa, of Kāvahalli or Kālhalli (Kāhali) for services in the Kirtinārāyaṇa temple at Talkād, under the orders of the king while he was on a victorious expedition to the south

A charter issued as a nīrūpa by the king addressed to Dēmarasayya registering the gift of the village Heggōthāra in Ummattūr-sime for services in the temple of the god Bālakrishna in Bammāpura

A viragal in memory of a warrior named Linganna of Barrāpura

Records the grant by Rustumjkhān, a local officer, of the village Masahalli and its hamlets in the Vijayāpura (Gundlupet) sub-division to a Lingāyat priest, under orders of Rāmārāya

Registers the grant of some land for the service of offering lights before the god Trumaladēvaru in the village Gundugal made by Venkatādrī Nāyaka, agent, for the merit of the king

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX VIJAYANAGAR—(contd.)
169	30	Dundubhi sam Prathama Śrāvana ba 5—20th July 1562 A D	Rāmarāja ..
125	4	Ś 1326 Tāraṇa sam Śrāvana Pamṇima—Monday 10th August 1584 A D (?)	Narasimha IV son of Ranga I
160	23	Khara sam Śrāvana śu 7—July 17, 1591 A D	Rāmarāja-Thrimalarāja-dēva
159	22	Śōbhakrit sam Kārtika ba 10— A D 1603	Rāmarāja-Thrimalarāja
			X HARATI CHIEFS.
268	93	Śaka 1527 Kiōdhi, Āsv ba. 7— October 5th, 1604 A.D.	Rangappa Nāyaka II ..
			XI. SUGATUR CHIEFS.
136	11	Śaivari, Āshādha śu—1480 A D ?	Tammayya-gauda II ...
			XII KELADI KINGS.
218	65	Śaka 1429 Kshaya sam Māi ba 10—9th December 1506 A D.	Chaudappa Nāyaka
212	60	Śaka 1495 Śrīmukha, Śrāv. śu. 5— 3rd August 1573 A D	Rāmarāja Nāyaka . .

arranged according to Dynasties and Dates—(contd.)

Contents and remarks

Registers the grant of Bêrambâdi, a village in Vijeyâpurî-sime, to the Vîṣaṣaiva priests of Kongûr in Terakanâmbi by Basavappa Vodeyar

Records that Rangabhûpâla (I) with his queen Timmâmbâ installed his son Narasimha (IV) and left for the forest. Narasimha visited Bêlûr and celebrated the Tulâbhâra. On this occasion, he granted the village Sômasettipalli to a Brahman named Śrîkantha-Vâjapêya. The inscription supplies the useful information that Narsimha IV, son of Ranga I, succeeded his father and ruled for some time before Venkata came to the throne by 1585.

Records the remission to the barbers of Hangula of all taxes including benevolences, customs duties etc., made under the orders of the Mahâmandalêṣvara by his agent Bhadrappa.

Seems to record some grant by Śankarâyya, an officer, to the son of Ankegauda.

Records the gift of the villages Tonasagondanahalli and Râchahalli by the chief to a Vîṣaṣaiva priest named Nâgiya-Vodeyar. The chief ruled under the Vijayanagar king Venkatapatirâya.

Seems to record the gift of some land, rent-free, to an individual named Nâgappa.

Records the gift of some land by the king to the children of Kalukutiga Virapâya of Kalise and stipulates that succession to the estate should pass to males through females. This shows that the *alayasantâna* law was followed by the stone masons in the Shimoga District, who were perhaps immigrants from South Canara.

Records the right of '*aputrike*' i.e. succession to the estates of people who die without male issue, to all the settis, pattana-svâmis and merchants of the pêthe (bazaars) of Kalise. Escheat to the crown was the rule which this record modified.

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			XIII MYSORE KINGS.
163	25	Śaka 1578 Duimukhi Vaisākha ba 12 Monday—Monday, 12th May 1656 A D	Dodda Dēvaiāja Vodeyai
191	44	Salvadhāni sam Āshādha śu 3—17th June 1768 A D	Hyder Ali
188	43	Śaka 1733 Prajōtpatti, Phālguna ba 3—March 1st, 1812 A D	Krishnaiāja Vodeyai III
186	42	Date of writing—26th November 1822 (Tuesday, the 12th lunar day of Kārtika śu in the year Chitrabhānu) Endowment on Tuesday, the 3rd lunar day of Pushya ba in the year Chitrabhānu	Do
			XIV. PRIVATE GRANTS.
253	82	Śaka 1131 Pramōda sam Vais śu. 15—10th April 1210 A.D	..
226	69	Śaka 1165 Śubhakṛt, Māgha śu 1 Friday—23rd January 1243 A D	..
168	29	Śaka 1352 Sādhārana sam Āshādha śu 1—21st June 1430 A D	Mahāmandalēśvara Chikkanna Vodeyar, Chief of Terakanāmbi
172	33	Śaka 1361 Siddhānti, Jyēshtha ba 9—5th June 1439 A D.	..
212	59	Śaka 1375 Simukha sam. Kār śu 15—17th October 1453 A D.	..

arranged according to Dynasties and Dates—(contd.).

Contents and remarks

Records the construction of a matt and the gift of the village Horakêri Bâchali to a Viṣaṣaiva guru at Hangala by the queen Amritamma who is also said to have set up a linga and built a matt around it to mark the place in the old palace site at Hangala where Raja Odeyar (very probably Muppina Dêvarâja Odeyar, her father-in-law) died.

Sannad issued to Pradhâna Venkappayya, a minister, recording an additional grant of lands to the Vodêr (Viṣaṣaiva priests) of the matt at Śankaranârâyana, a sacred place south of Mangalore in South Canara District

A mûpa (sannad) recording an order by the king to the Amildars and Killedars in several places, informing them that the head priest of the Suttûr matt would visit places in their jurisdiction, that his people may be offered all facilities in the execution of their duties and that no tolls need be demanded in respect of their articles

An order addressed by the King to Seshagiri Rây, Amildar of Tâyûr, recording the gift of some land to the Viṣaṣaiva guru Basavaṅga Vodeyar, head of the matt at Suttûr (Nanjangud Taluk)

Records the grant of some land in memory of a warrior named Hadada of Mâkanahalli in Sâhiyûr (Sâlûr) who died while defending the cattle and men against Mâchagaunda who had marched against the gaudas of the place

Records the gift of a piece of land by Dâmôdaraabhata for the purpose of setting up a fire altar (*agnishtage*)

Records the gift of a village named Âlattûr in Kuduganâd to the god Nañjundêśvara (in Nañjangud Town)

Mentions that Mañchâyî became a 'satî'

Another instance of 'satî'

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
275	100	Śaka 1446 Tārana Nija Chaitia śu 12 Wednesday—Wednesday 16th March 1524 A D	XIV PRIVATE GRANTS— (<i>conold</i>) Lingaiasa of Dhārāpura .
275	99	Śaka 1450 Kārtika—November 1528 A D
228	70	Śaka 1489 Prabhava, Māgha ba 14 Śivaiātri—27th January, 1568 A D	.
207	56	Śaka 1519 Hēvilambi, Kārtika śu 12—10th November 1597 A D	Basavapanāyaka, son of Kāre Pmushōttama Nāyaka
153	19	Śaka 1638 Tārana (?) Māgasira su 5 Sunday—? 1704 A D	..
257	87	Śaka 1658 Nala sam Nija Jyēsh śu 7 Friday—June 4, 1736 A D	Mudiyappa Nāyaka of Hāgalavādi
192	45	Śaka 1693 Khara sam Śiavana śu 10—19th August 1771 A D	.

Note —The rest of the inscriptions are not fully dated and

arranged according to Dynasties and Dates—(*concl'd*)

Contents and remarks

Registers the grant of some land as 'kattu-kodagi' to one Timma Vodeya by the agent Narasappayya

Records some service made to the temple of the place

Records the gift of some land by Bayichayanâyaka of Tâgarta for the services of food-offering to the god Gautamêśvara of Gauja

Registers the gift of some land in the village Chikka Jambane for a matt of the Virâṣaiva sect at Kaluse (Kalase in Sâgar Taluk)

Registers some agreement by which the guilds of the artisans of Nilagiri, etc., had to pay certain taxes to their priest Mallapaguru in Vijayâpura. (The genuineness of the grant is doubtful)

Registers the gift of the village Gêrahalli *alias* Lingasâgara to Mudduvîrasvâmi, probably a Lingâyat guru.

Registers a grant, by certain merchants, to the matt at Kâlanganidi, of certain fees or taxes on articles of merchandise in which they traded.

cannot be assigned to any specific dynasties

APPENDIX A

CONSERVATION OF MONUMENTS

In the year 1929-30

(Based on the Annual Report of the Consulting Architect to the Government of Mysore, Bangalore)

In the year 1920, Government had passed orders laying down a policy to be adopted in the preservation of Ancient Monuments and insisting on a regular inspection of the same periodically. In 1921, a consolidated list of ancient monuments classified according to their importance was approved by Government. In the year 1925, the ancient monuments Preservation Regulation was promulgated into law and in 1926, a first list of monuments declared "PROTECTED" under section 3 of the Regulation was published in the Gazette. The work of preservation was, however, not being carried out in any systematic manner hitherto. The work was transferred over to the Office of the Consulting Architect in March 1929.

Immediately after the transfer, a consolidated list of ancient monuments was printed and supplied to all the Deputy Commissioners and Executive Engineers and they were requested to consult the Consulting Architect invariably in all matters of repairs to monuments. The circular giving instructions to local officers in regard to this work which had been issued before was revised and republished. The Forms of inspection reports to be submitted by Sub-Division Officers were suitably altered and the approval of Government obtained thereto. The copies of the revised inspection forms were supplied to the Deputy Commissioners by the Superintendent of Government Printing.

On the recommendation of the Consulting Architect, the Government requested the Muzrai Commissioner to place at the former's disposal funds for the erection of notice boards in front of ancient monuments and a sum of Rs 1,076 was allotted for the purpose from the Public Works Departmental Budget. Fifty enamelled notice boards were got prepared and distributed to the several Amildars for being erected in front of the more important monuments.

A register was opened in which the history of each monument is written up together with a brief description of the same illustrated with photographs and key plans. And as each monument is dealt with, an entry is made therein noting the action taken as regards the inspections carried out, repairs executed and recommendations made in regard to their maintenance, etc.

This is a permanent record and a valuable guide for the officer placed in charge of the conservation work for all time to come.

Regular inspections were conducted in the case of twenty monuments during the year. Some more were, however, visited by the Consulting Architect in the course of his inspection for gardens and town-planning work, and also during the Dewan's tour. A consolidated list of monuments visited during the year is given as Annexure (A). More monuments could not be inspected on account of pressure of other work. A regular programme of inspection will be adhered to during each year and the prescribed number of monuments inspected.

Inspection reports from the Revenue Sub-Division Officers were received only in the case of very few monuments during the year, the number being only ten. It will facilitate the work of the

office if the Sub-Division Officers make it a point to visit every monument within their jurisdiction at least once every year and invariably forward their report as prescribed in the Government Order.

The following monuments were declared "PROTECTED" under section 3 of the Regulation during the year —

- (1) Nārāyaṇa and Maialeśvara temples at Maiaṣe, Mysore Taluk
- (2) Vināyaka temple and image at Kurūḍumale, Mulbagal Taluk
- (3) Gōvindēśvara and Nakeśvara temples at Koravaṅgala, Hassan Taluk

Proposals for the renovation of the monuments (1) and (2) have been called for and are under preparation

In the year 1926, Government appointed a Committee consisting of the Muzrai Commissioner, the Registrar of the University, and the Director of Archaeological Researches to draft rules under the Ancient Monuments Preservation Regulation. In Government Order No 6643-B—Edn. 86-25-28, dated 13th December 1929, the Consulting Architect was also appointed an additional member of that Committee. The Committee met in June 1930 and as a result of the discussions held in the meeting, the whole set of rules was re-drafted by the Consulting Architect and forwarded to the Muzrai Commissioner who is the Convener of the meeting. The rules are being circulated to the other members of the Committee for opinion. It is already five years since the Act was passed and it is very desirable that the rules under the Regulation should be published early.

In all twenty-four monuments have been dealt with during the year. A statement giving the names of these monuments and the action taken in the case of each is attached as Annexure (B).

As stated above, only fifty monuments have been supplied with notice boards. There are about sixty more protected monuments for which notice boards have to be put up. An equal number of boards will be got prepared and put up during the current year.

This notice board is intended only for "PROTECTED" monuments and is only declaratory in character specifying the penalties for any damages done to the monument. Another notice giving instructions to the visitors as to how they should conduct themselves in respect of the monument has to be put up in all monuments. Such a notice has been got printed already and will be fixed in all the monuments during the current year.

Short descriptive notes in the case of every monument are being prepared. These will have to be printed in bold characters and hung up in each monument. This has been done in the case of all monuments in British India.

In the interest of the preservation of ancient art and to guard against wilful damage to monuments, it is very necessary to have some agency to keep watch over all monuments. There are already watchmen appointed in the case of a few important monuments and a few others that are Muzrai institutions in service have the temple servants to look after them. But in the case of the majority, there is nobody who can be held responsible for their upkeep and it is not feasible to employ paid watchmen in the case of all. It is therefore proposed that the Revenue Officers should appoint one local man, either the Patel, or the Aichak or any other man of respectability, to be responsible for its maintenance and fix up such responsibility by a written order. Steps will be taken to give effect to this proposal.

ANNEXURE (A)

The following monuments were visited during the year 1929-30 and necessary action in the matter of their maintenance was taken —

<i>District</i>	<i>Monuments</i>
Bangalore	... All the monuments in Bangalore, 1-8 Fort at Devanahalli
Kolar	... Somesvara temple in Kolar. Makbara at Kolar Amaianarayana temple at Kaivara. Bhoga Nandisvara temple at Nandi
Tumkur	. Channugaraya temple at Kaidala Yoga Madhava temple, Settikere
Hassan	... Kesava temple, Belur Monuments at Halebid. Lakshmi Narayana temple at Nuggahalli. Kuti Narayana temple at Heragu Buchesvara temple at Kotavangala. Lakshmi temple at Doddagaddavalli Isvara temple at Asikele. Kesava temple at Ambuga Narasimha temple at Hole-Narsipur.
Mysore	.. Varahaswami temple, Mysore. Lakshminarayana temple, Mysore. Srikantheswara temple, Nanjangud. Monuments at Srirangapatam. Kesava temple at Somanathapur. Temple at Basral. Lakshmi Narayana temple at Hosaholalu. Saumya Kesava temple at Nagamangala. Brahmesvara temple at Kikkeri.
Chitaldurg	... Harihareswara temple at Hanhar. Isvara temple at Anekonda.

ANNEXURE B

Statement of ancient monuments dealt with during the year 1929-30

Sl. No	Name of monument	Action taken
1	Tippu Sultan's Palace, Bangalore	In G. O No D 10582-6—G G 12-28-4, dated the 15th April 1929, this monument was handed over to the Consulting Architect and a caretaker sanctioned to keep watch over it. While he was formulating proposals to remove the recent alterations and bring it to its original condition, a portion of it was again handed over to the Scout Headquarters for occupation. The work of restoration therefore had to be suspended until the building could again be vacated. Besides this, the monument suffers for want of a compound wall and the grounds in front cannot be laid out pleasantly in consequence to be in keeping with the Muslim character of the monument. Proposals were sent to the Executive Engineer for the construction of a compound wall which was perhaps held up for want of funds during the year. It was proposed that the work might be taken up during the next year. It is also necessary that the Scout Office should be removed from the building early.
2	Narasimha Temple, Hole-Naisipuri	An estimate had already been sanctioned for the repairs of the temple. Advice was given as to how the estimate should be worked out and designs for door shutters were supplied.
3	Ramanujacharya Temple, Saligram	An estimate for Rs 749 for urgent repairs was received from the Deputy Commissioner, Mysore, and was returned with countersignature.
4	Channigaraya Temple, Kaidala	An estimate having come up from Government for opinion, the monument was visited and a thorough inspection made of the same. A copy of the inspection note was forwarded to Government and the repairs contemplated, <i>viz</i> , of constructing a compound wall and repairing the Gauda shrine were approved.
5	Fort, Nagai	The Deputy Commissioner, Shimoga District, reported that the whole fort had been overgrown with lantana. The monument being an ancient one, a recommendation was made to Government that a sum of money might be sanctioned for clearing the vegetation.
6	Fort at Devanahalli	This was visited on 23rd August 1929. Removal of vegetation over the walls and petty repairs to some portions of the fort were urged. Also it was suggested that a monument may be constructed over the spot marked as "Tippu Sultan's Bath Place" and enclosed with a neat compound wall. Estimates for Rs 4,500 and Rs 6,000 for these items respectively have been prepared and these works are ordered to be taken up during the current year.
7	Isvara Temple, Aisikere	The temple premises had not been kept clean and the watchman in charge was not doing his work properly. The temple also stood in need of repairs urgently. The defects noted were rectified and an estimate for Rs 2,000 for repairing the temple was sanctioned by Government to be met out of the provision of Rs 5,000 in the Public Works Department Budget.

ANNEXURE B—(contd.)

Sl No	Name of monument	Action taken
8	Lakshminarasimha Temple, Nugehalli	An estimate for Rs 2,500 received from the Deputy Commissioner, Hassan, for repairing the compound wall was countersigned and returned
9	Narayana and Maalesvaia Temples, Maasegiama	On a requisition from Government, the temples situated in the village were examined and a report submitted to Government. These temples were declared as "Protected" ancient monuments. The proposals for their renovation were investigated.
10	Kuttnarayana Temple, Heiagu	An estimate for Rs 375 for repairing this monument was received from the Deputy Commissioner, Hassan, and it was returned with countersignature.
11	Twin Temples, Mosale	The inhabitants of this village waited upon His Highness the Maharaja during his tour in the Hassan District in 1928-29 and prayed for the restoration of their beautiful temples. An estimate for Rs 2,400 was accordingly prepared by the Deputy Commissioner, Hassan, and sent to the office for opinion. The estimate was countersigned and returned.
12	Piasanna Channakesava Temple, Ambuga	Some years ago, the Sub-Division Officer's inspection report stated that this monument stood in need of urgent repairs. An estimate had been called for from the Executive Engineer, Hassan, and approved. The monument was inspected and as no repairs had yet been effected, the Muzrai Commissioner was requested to expedite the matter.
13	Narasimha and Kesava Temples, Giama	On the strength of the inspection report of the Sub-Division Officer, proposals for setting the temples right were called for from the Executive Engineer. Two estimates, one for Rs 870 and the other for Rs 30 for the Kesava temple and the Narasimha temple respectively were received. They were countersigned and returned.
14	Bhimesvaia Temple, Kaivara	These temples are very ancient and deserve to be declared as "Protected Monuments". These were visited on 2nd September 1929 and a recommendation has been submitted to Government in the matter.
15	Nagesvaia Temple, Basral	An estimate for its repairs and for certain improvements in its vicinity having come up for opinion, the monument was visited and the estimate was returned to the Deputy Commissioner, Mysore, for certain modifications considered necessary.
16	Hoysalesvaia Temple, Halebid	Extensive restoration work was undertaken for this monument and commenced systematically. The work carried out during the year consisted in clearing up all vegetation, levelling the ground and cement pointing to the joints of the basement and supplying the missing pieces such as finials, etc., to the small pavilions surrounding the temple.
17	Kesava Temple, Belur	The work of restoration begun in 1928-29 was being continued still. Much good work was done and the whole premises was tidied up. The two ugly accretions that were standing on the platform for centuries past were removed and the carved images that had been hidden by these were cleaned. The temple now looks very neat.

ANNEXURE B—(concl.)

Sl No	Name of monument	Action taken
	Kesava Temple, Belur ...	Several isolated images that were lying within the enclosure were repaired and housed in the several pavilions. Dooi shutters for one of the openings of the temple were prepared and fixed. A design for a new set of doois for the main gateway was furnished to the Executive Engineer.
18	Buchesvara Temple, Koravangala	A petition from the raryats of the village having been received regarding the urgent necessity of repairs to the temple, the Executive Engineer of Hassan Division was requested to forward an estimate for necessary repairs.
19	Kesava Temple, Honnavara ...	An estimate for Rs 675 for repairing the temple having been received from the Deputy Commissioner, it was returned duly countersigned and with a suggestion that a vigilance committee for the protection of the several temples of the village might be formed. Such vigilance committees are very necessary for the supervision of religious institutions in every village.
20	Kesava Statue, Angadi	There are a few ruined temples in the village in one of which stands a beautiful image of Kesava quite exposed to sun and rain. It was recommended that a roof might be built over it. An estimate for Rs 1,421 was sanctioned by Government for this work.
21	Yoga Madhava Temple, Sethkere	On a requisition from the Amildar of Chiknayakanahalli, the temple was visited and the items of repairs that require immediate attention were noted down. The Deputy Commissioner, Tumkur District, was addressed to get these attended to early.
22	Saumya Kesava Temple, Nagamangala	An estimate for fixing <i>kalasas</i> over the gopura of the temple was countersigned and returned. A suitable design for the same was also furnished.
23	Kesava Temple, Somanathapur	The monument was inspected on 4th February 1930 and its condition noted. The Deputy Commissioner, Mysore District, was requested to take action in the matter. Extensive restoration work was carried out at a cost of Rs 16,000 during the year 1928-29. But at the time of inspection in October 1929, a portion of the newly constructed portion was leaky. This defect was brought to the notice of the Executive Engineer, Mysore Division.
24	Isvara Temple, Anekonda	An estimate for Rs 600 for its repairs received from the Sub-Division Officer, Davangere, was countersigned and returned.

APPENDIX B

List of photographs taken during the year 1929-30.

Serial No	Size	Description	View	Village	District
1	6½"×43"	Lakshminarayana temple	South-east view	Adagur	Hassan
2	Do	Do	South-west view	Do	Do
3	Do	Do	Lakshminarayana figure	Do	Do
4	Do	Do	Sarasvati figure	Do	Do
5	Do	Do	Venugopala figure	Do	Do
6	Do	Janadanaswami temple	South-east view	Anekere	Do
7	Do	Kesava temple	Do	Dindagur	Do
8	Do	Chamundeswari temple	View of the temple with front mantapa	Undigana	Do
9	Do	Do	Madanakai figure	Do	Do
10	Do	Gayatri devi temple	Gayatri figure	Do	Do
11	Do	Kesava temple	South view	Ānekannambadi	Do
12	Do	Do	Kesava figure	Do	Do
13	Do	Do	Lakshminarasimha figure	Do	Do
14	Do	Do	Venugopala figure	Do	Do
15	Do	Narayana temple	North west view	Malase	Mysore
16	Do	Do	Narayana figure	Do	Do
17	Do	Kalleswara temple	South-east view	Do	Do
18	Do	Do	Bhanava figure	Do	Do
19	Do	Do	Another figure	Do	Do
20	Do	Jaina figure in the field	Do	Do	Do
21	Do	Excavation 26	Do	Chandravalli	Chitaldrug
22	Do	Do	Do	Do	Do
23	Do	Do	Do	Do	Do
24	Do	Do	Do	Do	Do
25	Do	Do	Do	Do	Do
26	Do	Isvara temple	Side view	Siddapur	Do
27	Do	Do	Doorway	Do	Do
28	Do	Do	Pillar	Do	Do
29	Do	View of Basti	Do	Do	Do
30	Do	A Jaina figure	Do	Do	Do
31	Do	View of Isvara temple on Brahmagiri hill	Do	Do	Do
32	Do	Do	Back view	Do	Do
33	Do	Dipastambha near the pond	Do	Do	Do
34	Do	View of a cromlech before opening	Do	Do	Do
35	Do	Do after opening	Do	Do	Do
36	Do	View of another cromlech before opening	Do	Do	Do
37	Do	Do after opening	Do	Do	Do
38	Do	Dipastambha on Jatingarameswara hill	Do	Do	Do
39	Do	Surya figure on do	Do	Do	Do
40	Do	Bhanava figure on do	Do	Do	Do
41	Do	Chamundi figure on do	Do	Do	Do
42	Do	Kali figure on do	Do	Do	Do
43	Do	View of mantapa do	Do	Do	Do
44	Do	Do Brahmagiri from Mahal	Do	Do	Do
45	Do	Do Gaiagundu	Do	Do	Do
46	Do	Do Jatinga Rameswara hill from Brahmagiri	Do	Do	Do
47	Do	Ramadurga fortress	Do	Ramadurga	Do
48	Do	Front view of the cave temple	Do	Do	Do
49	Do	Interior view of do	Do	Do	Do
50	Do	Ceiling do	Do	Do	Do
51	12"×10"	Chandravalli lead coins, etc., obverse	Do	Chandravalli	Do
52	Do	Do "	Do	Do	Do
53	Do	Chandravalli stone inscription	Do	Do	Do
54	Do	Do do "	Do	Do	Do
55	Do	Do on impression	Do	Do	Do
56	Do	Photo of Jayarekha stone inscription	Do	Do	Do
57	Do	Do stone inscription on impression	Do	Do	Do
58	Do	Do stone inscription on impression	Do	Do	Do
59	Do	Persian sahnade do	(From Madhugiri)	Do	Do
60	Do	Do do	Do	Do	Do
61	Do	Do the survey map of Chandia valley	Do	Do	Do
62	8½"×6½"	Nagari copper plate inscription	Of Ramachandrapur mutt	Do	Do
63	Do	Stone inscription of Udra	Do	Do	Do
64	Do	Do do another (Kannada)	Do	Do	Do
65	Do	Do do another	Do	Do	Do

APPENDIX C.

List of Drawings prepared during the year 1929-30

1.	Aisikele	Isvara temple	...	Detail of a wall
2	Do	Do		Detail of a basement.
3	Somanathapur	Kesava temple	. .	Perforated screen
4	Do	Do	.	Ceiling
5	Do	Do		Section of ceiling
6	Basial	Mallikarjuna temple	.	Ground plan
7	Belavadi	Vinayayana temple	..	Do
8	Do	Uppaige	..	Do
9	Doddagaddavalli	Lakshmidēvi temple		Do
10.	Koravangala	Buchesvara temple	..	Do
11.	Chitradurga	Hidimbesvara temple	.	Do
12	Do	Phalgunesvara temple	...	Do
13	Do	Kaivartisvara temple	..	Do
14	Ānekannambadi	Narayanāsvami temple		Do

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„	124	„	„	'Thls	„	' This '
„	164	„	„	Translation	„	Transliteration
„	227	„	„	offrings	„	offerings
„	243	„	„	sixty a-thousand	„	sixty-thousand
„	279	„	„	(at the end)	„	3'x2'—6"

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